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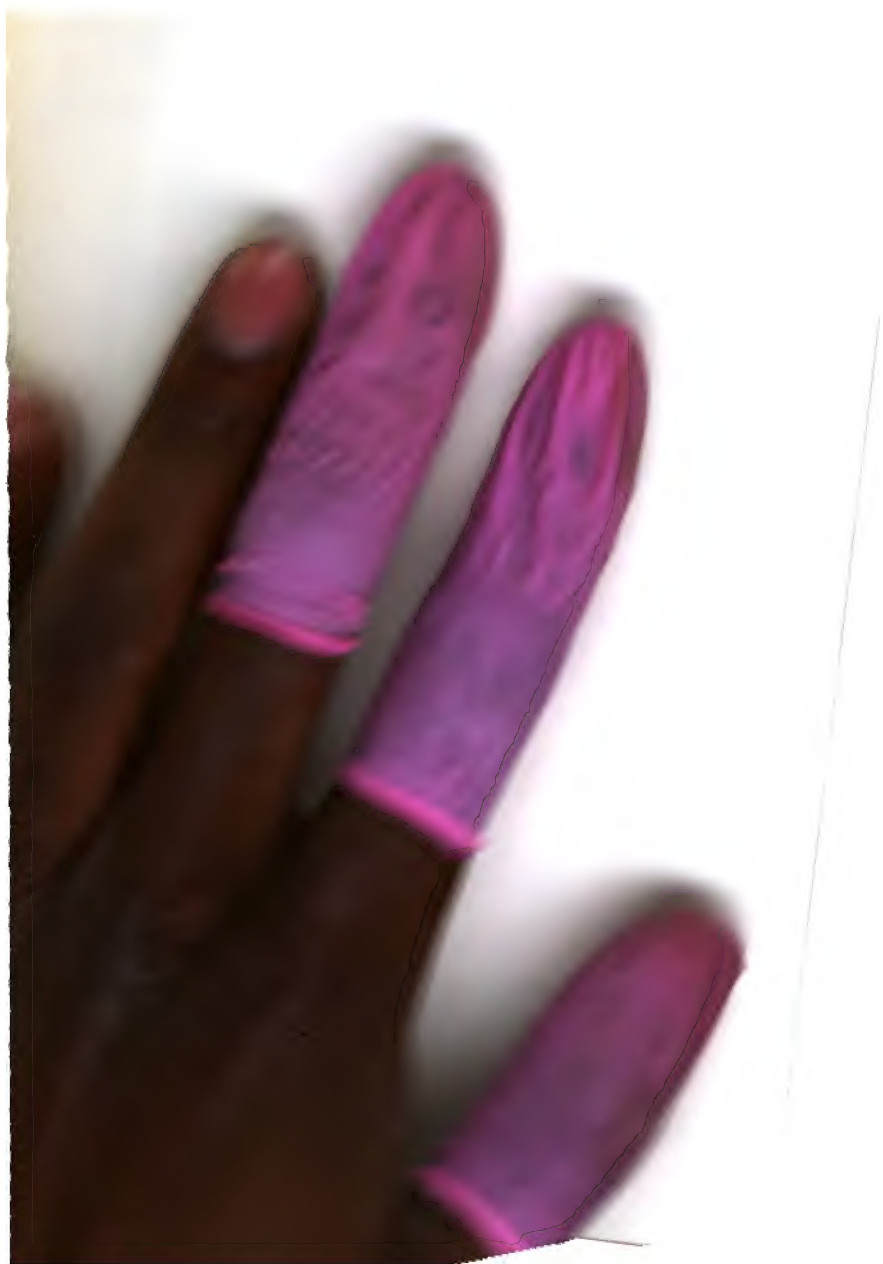
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HISTORIA LITTERARIA:

OR, AN
EXACT AND EARLY ACCOUNT
OF THE MOST
VALUABLE BOOKS

Published in the several Parts of
EUROPE.

VOLUME THE SECOND.

WITH A
COMPLETE ALPHABETICAL INDEX.



L O N D O N:

Printed for N. PREVOST, over-against *Southampton-*
street in the *Strand*; and E. SYMON in *Cornhill*.

M.DCC.XXXI.

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V.2

HISTORICAL
LITERATURE

V.2
THE HISTORY OF THE
AMERICAN PEOPLE
FROM 1492 TO 1876

VOLUME THE SECOND
FROM 1876 TO 1900
BY
JOHN P. FLETCHER



LONDON
Printed for N. L. ...
Great Britain: ...
M. ...

HISTORIA LITTERARIA:

OR, AN
EXACT AND EARLY ACCOUNT

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Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.*——— Lucret.

NUMBER VII.

Being the First of VOL. II.



L O N D O N:

Printed for N. PREVOST, over-against Southampton-
street, in the Strand; and E. SYMON, in Cornhill.

M.DCC.XXXI.

(Price One Shilling.)

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ARTICLE I.

Parallele de la Doctrine des Payens avec celle des Jesuites, & de la Bulle Unigenitus, sur l'Etat de pure Nature, & sur les Forces naturelles du libre Arbitre de l'Homme.

Quidam Phariseorum—dixerunt ad illum ;
Magister, increpa discipulos tuos. Quibus
ipse ait ; Dico vobis, quia si hi tacuerint,
lapides clamabunt.

That is,

A Parallel between the Doctrine of the Pagans and that of the Jesuits, concerning the State of Nature, and natural Power of Man's Free-will.

*And some of the Pharisees-----said unto him ;
Master, rebuke thy Disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the Stones would immediately cry out. Luke 19. 39, 40.*

Amsterdam, 1731. Pag. 149.

THIS Pamphlet contains, I. An Information addressed to the Parliament of France, touching the Jesuits famous Remonstrance to the Bishop of Auxerre, in 1726.
N^o I. 1730. A Amongst
Vol. II.

Amongst the many Propositions sustained by Father *Quesnel*, and condemned by Pope *Clement XI.* the following made most noise in *France*, viz. *The Fear of an unjust Excommunication ought not to deter us from the performing of our Duty.* The Bull *Unigenitus*, wherein this Proposition was condemned, was censured by the King's Council, and stigmatized by the Parliament, as scandalous, tending to Sedition, encouraging his Majesty's Subjects to withdraw themselves from the Obedience and Subjection due to their lawful Sovereign, and therefore deserving to be buried in perpetual Oblivion. The *Jesuits*, notwithstanding this Sentence, mentioning F. *Quesnel's* Proposition, in their Remonstrance addressed to the Bishop of *Auxerre*, declare it scandalous in the following Words: *God forbid we should ever adhere to such a scandalous Maxim.* The *Jesuits* have of late reprinted their *Remonstrance*, and this is what the Author here acquaints the Parliament with. He also produces some Proofs in order to shew that the Doctrine of the *Jesuits* is the same with that of the Bull *Unigenitus*. But he might have saved himself this Labour, since they not only own the Truth of what he advances, but even glory in it.

II. A LETTER to the *Jesuits*, concerning the Declaration published at their Instigation the 31st of *May* 1728, and commanding Silence to such as have appealed from the said Bull *Unigenitus*. The Author, in this Letter, ascribes this unjust, cruel, and odious Edict or Declaration, not to the young Prince, Offspring of those Kings whose Blood has been shed by the *Jesuits*, but to that wicked and incorrigible Society, which, fearing lest Truth should at last pre-

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prevail over Error, has had recourse to such violent means, in order to stop the mouths of those who declare for it. He compares the Conduct of the *Jesuits* towards the *Appellants* to that of *Caligula* towards those, whom, tho' convicted of no Crime, he caused to be cruelly racked and put to death in his presence. This barbarous Tyrant, to prevent their upbraiding him with his Cruelty, and other detestable Vices, ordered their Mouths to be stopped, as *Seneca* acquaints us, with a Sponge; when that was not at hand, with their own Garments. *Os inserta Spongia* (says *Seneca*, *de Ira*, Lib. 3. cap. 19.) *includi (jubebat) ne vocis emittendæ haberent facultatem. Cui unquam morituro non est relictum qua gerneret? Timuit ne quam liberio rem vocem extremus dolor mitteret, ne quid, quod mollet, audiret. Sciebat autem innumerabilia esse quæ obicere illi nemo, nisi periturus auderet. Cum Spongiæ non invenirentur, scindi vestimenta miserorum, & in os sarciri pannos imperavit. Quæ ista sævitia est! Liceat ultimum spiritum trahere: da exituræ Animæ locum: liceat illam non per vulnus emittere.*

III. AN Analysis of the *Jesuitical* System in relation to the State of Nature. These Reverend Fathers hold that our Nature has been no ways depraved or infected by Original Sin, which has only stripped us of the gratuitous or supernatural Gifts. This is the Subject of the first Chapter, divided into three Paragraphs; in the first of which the Author shews, by producing a great many Texts of the *Jesuit* Divines, that they really hold this Doctrine. In the two others, he introduces the Pagan Writers protesting against such a Doctrine, and acknowledging Human Nature liable to innumerable Vices, perverse Inclinations, and blind Passions. After which he addresses himself to that holy and

A 2 pri

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privileged Society with the following Lines of
Juvenal:

*Te nunc delicias extra communia censes:
Ponendum, quia tu Gallinæ filius albæ,
Nos viles pulli nati infelicibus ovis.*

AMONGST the many Passages of the ancient Pagans produced in this Chapter, to confound the *Jesuits*, and make them ashamed if possible (which certainly is not) of their preposterous Doctrine, that of *Lucretius* is worth particular notice. This great Poet and Philosopher, after having described the Miseries that surround us at our first coming into the World, shews that the Condition even of the Brutes is far preferable to ours:

Lucret.lib.
5. v. 223.

*Tum porro puer, ut sævis projectus ab undis
Navita, nudus bumi jacet, infans indigus omni
Vitæ auxilio; cum primum in luminis oras
Nixibus ex alvo matris natura profudit;
Vagituque locum lugubri complet, ut æquum est,
Cui tantum in vita restet transire malorum,
At variæ crescunt pecudes, armenta, feræque
Non crepitacula eis opus est, nec cuiquam adhibenda est*

*Almæ nutricis blanda atque infracta loquela:
Nec varias quærunt vestes pro tempore cæli.
Denique non armis opus est, non mænibus aliis,
Quæ sua tutentur, quando omnibus omnia largè
Tellus ipsa parit, naturaque dædala rerum.*

Thus translated by Mr. Creech:

*A Man when first he leaves his primitive Night
Breaks from his Mother's Womb to view the
Light:*

Like

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*Like a poor Carcass tumbled by the Flood,
He falls all naked, and besmear'd with Blood,
An Infant, weak, and destitute of Food.
With tender Cries the pitying Air he fills;
A fit Presage for all his coming Ills:
While Beasts are born, and grow with greater
Ease;*

*No need of sounding Rattles them to please;
No need of tattling Nurses' busy Care:
They want no Change of Garments, but can
wear*

*The same at any Season of the Year.
They need no Arms, no Garrison, or Town,
No stately Castles to defend their own,
Nature supplies their Wants; whate'er they
crave,
She gives them, and preserves the Life she gave.*

Now what a piece of Injustice, Cruelty, and Barbarity would it not have been, says our Author, if God had thus afflicted Man, and rendered him more miserable than the Brutes themselves, without Guilt to deserve it? Such are however the Sentiments the Bull *Unigenitus* inspires us with, in defining that *God punishes the Innocent*, and condemning the following Proposition of F. *Quesnel*; *Afflictions serve always either to punish the Sin, or to purify the Sinner*. The Pagan Philosophers were so sensible of the Truth of this Proposition, that many of them were of opinion, that Men had sinned in another World, and thereby deserved to be born so miserable in this.

OUR Nature being sound, notwithstanding Original Sin, the Faculties of our Soul are, according to the Tenets of the *Jesuits*, in their full Vigour: from whence they infer, that we

can practise Good and avoid Evil, not only without the Grace of our Mediator, but even without any special Assistance of God. This Doctrine is what the Pagans refute in the second and last Chapter of this Work, containing seven Paragraphs, wherein they prove with such Arguments as cannot be eluded (but by Jesuitical Quibbles) that Man can by no means come at the Knowledge of Truth, or practise Virtue without a particular Assistance from the Divinity. Our Author first quotes several Passages of the chief Divines amongst the *Jesuits*, in which they advance in expresse Terms, that *we can, without any special Assistance from GOD, without JESUS CHRIST, without Faith, without Charity, without Grace, not only know, but also practise Virtue, observe the Decalogue, love GOD above all things, and preserve ourselves clear from all Wickedness and Sin.* To this Doctrine he opposes that of the wisest Philosophers amongst the Gentiles, who all unanimously acknowledge themselves incapable to practise Virtue, or to withstand the strong Impulses of Nature, which urge us on to Evil, without a special Assistance from Heaven.

It were needless to say any thing in commendation either of this Work, or its Author, who is already well known in the Republick of Letters by his other Performances of this kind. However, we cannot give into some of his Principles relating to this Subject: as for instance, that not even the moral Virtues can be practised without *Faith*; that one, who has not the Gift of *Faith*, is quite incapable of doing any good Action whatsoever, or attaining to any Moral Virtue. St. *Austin*, of whose Doctrine our Author (as all the *Jansenists* are) professes himself

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a strict Follower, acknowledged the antient *Romans*, tho Gentiles, possessed of many moral Virtues; nay, he looked upon the good Success, that attended them in their Expeditions, as a Reward bestowed on them from Heaven in consideration of their Virtue. Wherefore the following Proposition; *Certum est dari Virtutes aliquas morales etiam in Infidelibus*, does not, methinks, deserve to be exclaimed against, at least by a Disciple of St. *Austin*.

A R T I C L E II.

Histoire Ecclesiastique & Civile de *Lorraine*, qui comprend ce qui s'est passé de plus memorable dans l'Archevêché de *Treves*, & dans les Evêchez de *Metz*, *Toul*, & *Verdun*, depuis l'entrée de Jules César dans les *Gaules* jusqu'à la Mort de *Charles V.* Duc de *Lorraine* arrivée en 1690, &c.

That is,

The Ecclesiastical and Civil History of Lorrain, comprizing the most remarkable Events, which have happened in the Archbishoprik of Treves, and the Bishopricks of Metz, Toul, and Verdun, from Julius Cæsar's Time to the Death of Charles V. Duke of Lorrain. By F. Augustin Calmet, &c. Vol. 2, and 3.

THE second Volume of this Work contains in twelve Books the History of *Lorrain*, of the Archbishoprick of *Treves*, and Bishopricks of *Metz*, *Toul*, and *Verdun*, from the Year 1115 to 1608. The Author has prefixed to this Volume some Remarks upon the Seals of the Dukes of *Lorrain*, of the Counts and Dukes of *Luxemburg*, of the Counts of *Vaudemont*, *Salm*, *Apremont*, &c. together with an Explanation of such Coins and Medals as are engraved in this History. The third Volume continues the same History, in fourteen Books, from the Year 1608, to the Death of *Charles V. Duke of Lorrain*, which happened in 1690. *F. Calmet* has prefixed to his first Volume, 1. A Dissertation upon the Title of *Marquis*, which the Dukes of *Lorrain* enjoy. He endeavours to shew when, upon what Occasion, and by whom this Title was bestowed upon them, what they were obliged to by virtue of this Dignity, and what Privileges they enjoyed. 2. A Dissertation upon the Prerogative, which the Dukes of *Lorrain* antiently enjoy'd, of appointing the Field, and presiding over all the Duels, that were fought between the *Maese* and the *Rhine*. In relation to these Duels our Author acquaints us, that they were allowed by the Sovereigns, authorized by Law, and conniv'd at by the Church, in order to decide such Controversies as could not be cleared by other Proofs. No one was exempted, not even the Ecclesiasticks or Monks, from the undergoing of this Trial, when the contending Parties would not acquiesce to other Proposals. The Ecclesiasticks however, were allowed to appoint others in their room. Those, who were to be thus tried, passed the Night before the Combat in Prayer, at the Tomb of some Saint, imploring his

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his Protection, and received the Holy Communion before they came into the Field, where they fought with the greatest Pomp and Solemnity, the Sovereign himself being present, and attended by the Prelates, Nobles, and People. The Issue of the Combate was by all looked upon as a Decision from Heaven ; insomuch, that the Emperor *Otho* had recourse to this Expedient in order to decide a Question in point of Law, which his Counsellors were in doubt of. He chose two Champions, one for the Affirmative, the other for the Negative ; and as he, who was for the Affirmative, carried the Victory, the Emperor issued a Law accordingly, founded upon this, as he thought, unquestionable Decision. The manner usually observed in such Combats was this, *viz.* when the contending Parties could not prove their Right by any other means, each of them threw down a Glove before the Judge, as a Token that they were ready to try the Chance of Arms, and thereby put an end to their Difference. The Judge took up both the Gloves, but first the Defendant's, and kept them with great Care till the Day appointed for the Duel. The Challenge being thus given, and approved of by the Judge, the two Champions were by his Order seized and committed (unless they found Bail) to Custody. The Weapons commonly used by such as fought on Foot, were either Stuffs only, or Staff and Shield, or Sword and Buckler. Some, especially of the common Sort of People, decided the Question with their naked Fists. The Size of the Weapons was fixed by Law, and the Lord Chief Justice was charged with the providing of them. The Arms of those who fought on horseback were Spears, Swords, Daggers, Maces, all of the

the same size, and carefully measured by the King at Arms before the Combat. The Sentence was always pronounced in favour of the Conqueror, his Victory being accounted an undeniable Proof of the Equity of his Cause; whereas, both the Conquered and his Evidentes are looked upon as guilty of Perjury, and punished accordingly either with Death, or with the Loss of some of their Limbs. When put to death, they were either hanged or burnt, according to the Quality of the Perjury they were judged guilty of. Notwithstanding the Sentence, it was allowed to such only as had been Bail, or had only sworn as accessory in behalf of the Party chiefly concerned, to redeem themselves with a Sum of Money from the Punishment they were condemned to. Those, who on account of their Age, Sex, or Indispositions, could not undergo this kind of Trial, were obliged to clear their Innocence, if charged with Crimes, or prove their Right, in Civil Controversies, by Fire, in the following manner. An Iron was prepared, more or less hot, according to the Nature of the Crime the Person was accused of, and the Proofs that were produced against him. This Iron was religiously preserved in the Church, and the having of it in custody was looked upon as a particular mark of Distinction and Authority. The Party accused, prepared himself to the Trial by Prayer, Fasting, Hearing of Mass, and Receiving of the Communion, after which, they solemnly protested that they were no-ways guilty of the Crime laid to their charge. This done, the Priests conducted them with great Solemnity to the place appointed for the Trial. There they were sprinkled with Holy Water, which they also drank

drank of, and washed the Hand with, which was to handle the hot Iron. Now this Iron was either a Gantlet, which the presumptive Criminal thrust his Hand into; or a Bar, which answering both in size and degree of Heat to the Enormity of the Crime, he was to lift up once or twice, and even thrice, if there were strong Evidences against him. His Hand was afterwards carefully sealed up in a Bag, with the Seals both of the Judge and the Party. If after three Days it appeared to be quite sound, he was cleared; if otherwise, he was declared guilty, and punished in proportion to the Crime. This way of Trial, as also the former by Combat, was introduced by the barbarous Nations which over-ran *Europe* in the sixth and ensuing Centuries. As they were quite Strangers to the use of Laws, and to the due Subordination to lawful Judges and sovereign Powers, they had recourse to such extraordinary Means in order to put an end to Differences that arose amongst them. This is in short, what *F. Calmet* relates here, with great Prolixity, concerning these Trials. The Account he gives us, is drawn from the Archives of the Duke of *Lorraine*, and from the antient Records of the Cities of *Toul*, *Metz*, and *Verdun*.

To this Dissertation, the Author has added another upon the Coat of Arms, Livery, Devices, Titles, &c. of the Dukes of *Lorraine*. He tells us here, that the Use of Arms as a Mark of Distinction was introduced about the tenth or eleventh Century. The Ornaments some wore before that time on their Shields, or elsewhere, were merely arbitrary, and had no manner of relation, to the Nobility, Antiquity, Merit, &c. of their Families; neither did they distinguish

guish one Family from another, or pass to their Successors. What the Antient *Roman* Soldiers had painted, or engraved on their Shields, was owing to the Fancy of the Artificer, or, at most, served as a Mark whereby to distinguish the Soldiers of different Cohorts or Legions, but did not at all relate either to their own Family, or to that of their Captain, or to the Emperor's. The greatest Families of *Europe* had no fixed Coats of Arms, till after the middle of the twelfth Century. It is commonly thought that *Lewis VII*, King of *France*, surnamed *Florus*, was the first, who, in allusion to his Name *Loys*, chose the *Lys* or Flower-de-luces for his Arms. When he caused his Son *Philip* to be crowned and anointed, he ordered the young King's Dalmatick to be coloured with Azure, and seeded with golden Flower-de-luces. The other Kings, that succeeded him, took the same Coat of Arms; but the number of the Flower-de-luces was not fixed till the Reign of *Charles V*. or, according to others, *Charles VI*. who reduced them to three.

To these Dissertations, our Author has annexed a Chronological Catalogue of all the Abbots and Abbesses of no less than sixty six Abbeys belonging to the Archbishoprick of *Treves*, and Bishopricks of *Metz*, *Toul*, and *Verdun*. Such Pieces help on wonderfully towards the making of a Volume, and therefore are very proper for *F. Calmet's* Design. As to the History itself, it ought rather to be entitled the History of *France* and *Germany*, than that of *Lorraine*, which is extremely barren of remarkable Transactions. We shall therefore, without making any further Extracts of it, pass to other Subjects, which will better answer our Design, and our Reader's Expectation. A R.

A R T I C L E III.

Instruction d'un Pere a son Fils sur la Maniere de se conduire dans le monde. Dedié a la *Reine*. Par M. *Du Puy*, ci-devant Secrétaire au Traité de la Paix de *Ryswick*. Paris chez *Jacques Estienne*, rue S. Jacques 1730.

That is,

Instructions of a Father to his Son, concerning the Conduct of his Life. Dedicated to the Queen. By M. du Puy, heretofore Secretary at the Treaty of Ryswick. Paris 1730, 12°. Pag. 513.

THE Title of the Work sufficiently acquaints us with the Author's Design, which is to instruct a Youth how to live in the World according to the Rules of Religion, Virtue and Honour. The Author, who is a Gentleman of distinguished Parts, and singular Probity, assures us in his Preface, that the forming of this Plan, for the right Education of Youth, has been, during the Space of fifty Years, his chief, if not his only, Study. He tells us, that he does not propose himself for a Model, but only offers his Advice to those who begin the World, as a Pilot would do to such as were to undertake a Voyage, wherein he himself had been often shipwrecked, and thereby acquired an experimental Knowledge both of the Dangers, and the Art of avoiding them. The many useful Instructions contained in this Work,

Work, and suited to every Condition and Circumstance of Life, will supply in great measure the want of Experience, to which are chiefly owing the Disappointments young People too frequently meet with at their first setting out in the World. Had the Author been somewhat more concise, (as the Nature of such Works requires,) and observed more religiously the Rule he himself lays down, *viz.* to reject in writing whatsoever is not precisely necessary, however ingenious it may appear, his Performance would have been more acceptable to those, for whose use it was designed. This Fault however is in a manner redeemed by a great Politeness of Style, Easiness of Expression, and many pleasant and diverting Relations he has interspersed. The whole Book is divided into XXIX Chapters, of which the III. XIX. and XXVIII. deserve particular notice. In the first of these he gives a Youth several very proper and useful Instructions relating to his Studies, especially to the reading of History with Improvement. The Reader will find here which Authors are the most proper to be perused by such as desire to attain to an universal Knowledge, and are unwilling to be found ignorant in any Subject that may be started. In the second he delivers many fine Precepts touching that Civility and Politeness of Behaviour, which form the Character of an accomplished Gentleman. He thus distinguishes Civility from Politeness. "Civility, says he, is a
 " particular Regard not to say, or do any thing
 " repugnant to good Manners; Politeness is the
 " same Civility, carried to the highest Degree of
 " Perfection it is capable of. One may be civil
 " without being polite, but cannot be polite
 " without being civil. As for instance, if af-
 " ter

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“ter having begun an Account, you should
“perceive that one of the Company, would be
“willing to relate the same thing, you may
“pursue your Narration without committing
“the least Incivility. But you would give a
“great Proof of Politeness by turning the
“Discourse, so as to offer that Person a fair
“Opportunity of ending what you began. In
“like manner, if you should meet with a
“Woman obliged to go on foot, by reason of
“some Accident happened to her Coach, the
“Rules of Civility do not require you should
“offer her yours, if you are not acquainted
“with her. However, you would gain, by so
“doing, the Reputation of a polite Gentle-
“man.” After this, our Author distinguishes
several degrees and kinds of Politeness, and lays
down some general Rules for the forming of a
polite Behaviour, viz. 1. To treat every one
according to his Rank and Condition, and not
to imitate the over-polite Behaviour of an Inten-
dant of a Province in *France*, who used to receive
all with the same Civility, and offer his
Hand, without any Distinction to the meanest
Artificer, as to the first Man of Quality;
which an Officer having observed, when the In-
tendant came to take him by the Hand, he of-
fered him his Foot, giving him thereby to un-
derstand, that since he had such a Regard to a
common Tradesman, as to take him by the
Hand, he could do no less than take an Officer
by the Foot. 2. To take great care not to say
any thing, especially in Company, that can
have the least Allusion to any natural, or moral
Imperfection of those that are present. In order
to avoid all Rudeness of this Kind, (which even
those, who pique themselves on Politeness, are
some-

sometimes guilty of) one ought to be first acquainted with the Character, Birth, Profession, Rank, &c. of such as compose the Assembly. What happened to Cardinal *de la Valette*, says our Author, shews that, as to this Point, we can never use too much Circumspection. While Madam *Grotius*, whose Husband was Ambassador at the Court of *France*, was sitting by the Queen in an Assembly of the chief Quality held at Court, the Cardinal came in; and as Madam *Grotius* was very corpulent, the Cardinal, who had never seen her before, after having stared some time at her, asked a Lady of the Circle, *who that great Bear was, sitting next to the Queen.* Sir, answered the Lady, *she's my Mother*; for he had unluckily address'd himself to Madam *Grotius's* Daughter. This Answer put the Cardinal so much out of Countenance, that not being able to bear the Confusion he was in, he immediately retired, and hid himself in the Croud. 3. After having prescribed several other very proper Rules relating to this Subject, he instructs a Youth how to repair any Fault or Mistake, he may thro' Inadvertency fall into; which perhaps requires more Art and Address, than the avoiding of them: he acquaints him how several Persons of Distinction have behaved themselves in such Conjunctions. The Behaviour of Marshal *de la Mellerie* is remarkable. This Officer went to see *Porto Ferrajo*, which belonged to the *Grand Duke*, and was looked upon as the only impregnable Fortress in the World. After he had view'd and examined all the Works, as he was a Man of a violent Temper, he told Mr. *Grifoni* the Governour, that the Place was indeed very well fortified, but if the King should command him to attack it, he would

would, in six Weeks time, render a good Account of it. *Grifoni* answered, that he had taken too long a Term, for the Grand Duke his Master was so ready to observe the King's Commands, that one Moment would be enough. This Answer made the Marshal sensible of his rude Behaviour, which he quickly repaired, saying, *Sir, you are an accomplished and gallant Gentleman, and I am a Clown; your Fortrefs, I own, is impregnable.* In the third of the above-mention'd Chapters, wherein he treats of Games, he first delivers some Precepts relating to this Subject, since the Art of losing one's Money gayly, and with a good Grace, is become in a manner as necessary as any other, to such as desire to recommend themselves to the Esteem of the World. *Secondly*, he gives a short Account of the Origin of the Games, which are now most in vogue. To such as desire to find any Diversion in playing, especially at Games of Chance, he proposes *Anne de Montmorency*, High Constable of *France*, as a Model; who used to play, and often for very considerable Sums, with such Indifference, that one could not judge by his Countenance, whether Fortune proved favourable to him, or adverse. While he was playing one day very deep at *Montpellier*, a decay'd Gentleman, who stood behind him, seeing three Thousand Pistoles upon the Table, whispered in his Companion's Ear, that that Sum would make his Fortune. *M. de Montmorency* overheard him, and having won the Sum, generously presented him with it.

THE XXIst Chapter is also worth particular Notice, wherein he instructs a Youth how to behave himself, both in receiving and returning of Visits. He entertains his Reader here with

some very diverting Accounts relating to this Subject; such, for instance, is what he relates of a young Nobleman, who, after having seen all the Rarities of *Rome*, desired an Audience of *Alexander VII.* then Pope; in which he was so simple as to say, that he now wanted only to see a Conclave, and that he would remain some Months in *Rome*, in hopes of seeing one. Our Author has all along interwoven his Instructions with Stories of this kind, which do not always naturally come, but are sometimes drawn in by the head and shoulders, according to the common Saying. The Work however will prove very useful, especially to young People; and it were to be wished, that Parents would rather provide their Children with Books of this kind, than with Novels and Romances, which, instead of encouraging them to subdue their Passions, serve only to add Fuel to the Fire, which naturally heats them.

A R T I C L E IV.

Gul. Othonis Reizii Belga Graeciffans.

That is,

The Resemblance the Flemish Tongue bears to the Greek. By William Otho Reizius. Containing Pag. 636. Amsterdam, 1730. in 8vo.

THE Author's Design, in this Work, is to shew a great Affinity between the *Greek* and *Flemish* Languages. He begins by producing a great many Passages from such Authors,

as

as have treated of, or hinted at this Subject, wherein it is laid down as unquestionable, that no Language now extant bears a greater Resemblance with the *Greek*, than the *Flemish* or *Flandro-Belgic*. Some of the Writers which our Author here quotes, acquaint us, that these two Languages were originally one and the same. *Joan. Clericus*, (in *Dissert. Etymol. ad Matth. Martini Lexicon. Philolog.*) seems to favour this Opinion: His Words are worth relating. *Eadem de causa*, says he, *ut hoc obiter dicam, nemo est qui dubitare possit, si modo rem serio expendat, an Saxones, quorum lingua per superiorem, inferioremque Germaniam & Britanniam latissime sparsa est, affinem antiquissimis temporibus linguam Græcæ habuerint, quod demonstravit Mericus Casaubonus in erudito de Saxonica lingua Commentario, qui multo pluribus exemplis possit illustrari. An ergo Germani fuerint Græcorum Ἀποικοι, ita ut per Illyricum in Germaniam ex Græcia se contulerint? An Fratres, consanguineique Populi ex Oriente una venientes, recta alij in ultimum Occidentem, alij in medias, & ad meridiem magis spectantes Græciæ oras iverunt? Posterius mihi quidem verius videtur, quod tamen probare non aggrediar. Satis hic habemus nobis constare, si demantur Saxonicae linguae, ejusque filiabus, quod habent commune cum Græca, eas ad paupertatem redactum iri; imo Saxonice omnibus loquentibus interdictum iri aqua & igni, certe in sermone quotidiano, ut et cerevisia ac pane: Quis enim inficias iverit, quin fier, (reponne viir vel vuur) sit idem ac πυρ, water idem ac ύδωρ, bier idem ac πνευρον potable, broot idem ac βρωτον, quod comedi potest. Mr. Clark does not assert here, as it is plain from his Words, any greater Conformity between the *Greek Tongue* and the *Flandro-Belgic*,*

Belgic, than betwixt the same *Greek* and the many others, which are sprung, as well as the *Flandro-Belgic*, from the antient *Saxon*.

SOME other Writers, cited by our Author, maintain, that the *Flandro-Belgic* Tongue is more antient than the *Greek*, and that the Words, common to both, were by the latter borrowed of the former, which they prove thus. The present *Flandro-Belgic*, (or, as others call it, *Celto-Belgic*) is much the same with the antient *Gothic*, of which there is such a great number of Words, (and those quite *Gothic*) to be found in the *Greek*, as to make it clearly appear, that this owes, in great measure, its origin to the *Gothic*. Others, in order to prove that the Words, common to both Languages, were originally *Gothic*, argue thus. The *Goths*, (who were the same with the *Getae* or *Scythians*) having over-run and subdued *Thracia*, settled themselves in that Country: Now tho' we should allow, say they, that the Language then current there, was the *Greek*; yet it is more likely, that the Conquered conformed to the Language of the Conquerors, than the Conquerors to that of the Conquered; and, by consequence, that the Words, now common to both Languages, were originally peculiar to the *Gothic*. This Opinion is sustained by *John Chamberlayn*, who has been at the pains to give us the *Lord's Prayer* in an Hundred and Fifty-two different Languages. It contradicts what *Quid* wrote upon this Subject, *viz.* that the *Greek* Words used by the *Getae* or *Scythians*, were introduced amongst them by a Colony sent thither from *Greece*, and were, in his time, so corrupted and murdered by the *Getic* Pronunciation, that

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that he could with difficulty understand them.
Trist. Lib. III. Eleg. 8.

*Hic quoque sunt igitur Grajæ (quis crederet ?) urbes,
Inter inhumanæ nomina barbariæ.
Huc quoque Miletæ missi venire Coloni,
Inque Getis Grajas constituere domos, &c.*

And Trist. V. Eleg. 2. v. 67, 68.

*Nesciaque est vocis quod barbaræ lingua Latinæ,
Grajaque quod Getico viçta loquela sono.*

And again, Trist. V. Eleg. 7. v. 11, 12.

*In paucis remanent Grajæ vestigia linguæ,
Hæc quoque jam Getico barbaræ facta sono.*

THE contrary Opinion has been elegantly
delivered by *Ulitius*, in the following Verses.

*Et Scythæ Gnuriades Anacharsis, regia Proles,
Ille tuus morum, Græcia, doctor erat.
Quamlibet & mendax, nunquam tamen ausanegare es.
Multum a finitimis te didicisse Getis;
Longius egressi cum Thracia rura tenerent :
Thrax etiam Vates Orpheus ille fuit.
Orpheus ille Deum docuit qui mente colendum,
Flexanima sedans Martia corda chely,
Thrax Sophos Æsopus, Phrygia licet ortus, ha-
bendus,
Æmulus Æsopo Thrax quoque Phædrus, erant.
Hac satus evebitur Maxminus origine Cæsar,
Suesceret ut Gothico Roma domanda iugo.
In Latium Cives cum deduxere Pelasgi,
Ausoniam linguis erudiere novis.
Sed prius illi iidem primævæ elementa loquela
Dores et, a rigidis addidicere Scythis.*

*Quid? quod & haud alia distinguant voce Parentes?**

Quoi quot & humano corpore membra vides? †

Si qua tamen tacito mutarunt sæcula lapsu

Mutatis eadem vis & origo manet.

MR. *HOOGSTRATANUS* is pleased to tell us, that the Niceties of *Greek* Poetry have been better imitated, and more properly expressed by the *Flemish* Poets, than even by the *Latins*. As the *Flemish* Poets are Gentlemen, whom we have not the honour to be much acquainted with, we leave them to judge of what this Writer advances, who are better versed in their Language, and more able to discover such Beauties.

OTHER Authors are of opinion, that neither the *Greek* sprung from the *Gothic*, nor the *Gothic* from the *Greek*; but that both, together with the *Latin*, owe their Origin to that Language, which was spoken by the Off-spring of *Japheth*.

OUR Author, after having produced these and many other such Testimonies, proceeds thro' all the Parts of Speech, shewing in each of them a great Affinity between the *Greek* and *Flemish* Languages. He also gives us a copious Lexicon of such *Greek* Words as bear any Resemblance to the *Flemish*. This Resemblance is, in some, pretty far fetched, and not unlike that which a modern Etymologist discovered between the

* Græ. πατήρ. Goth. *fatter*. ματήρ. Goth. *moeder*. φράτηρ. Eol. *brother*. Goth. *brōjatr*. *daubtar*. Goth. Belg. *doghter*, &c.

† Κεφάλι. *hōff*. Alam. *hōv*. knie Goth. *knie* Belg. *figgr*. Goth. α σφιγγειν, Belg. *finger*. πους. *fotus* Goth. *foes* Alam. *voet* Belg. &c.

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the *Spanish* Word *Alfana* and the *Latin* *Equus*, which gave occasion to the following Epigram.

Alfana vient d'Equus sans doute :
Mais il faut avouer aussi,
Qu'en venant de là jusqu' icy
Il a bien changé sur la route.

In English.

Alfana comes from Equus, true ;
But then by all 't must be allow'd,
That in its Journey down to you,
'T has alter'd vastly on the Road.

However, the Author shews a great deal of Erudition throughout the whole Work, which cannot fail being approved of by such as relish this kind of Learning.

A R T I C L E V.

Eustathij Diaconi à Supplicibus Libellis, & Oratorum Magistri, postea Archiepiscopi *Thessalonicensis*, Commentarij in *Homeri Iliadem*. *Alexander Palitus Florentinus* de Cl. Reg. Scholætarum piarum nunc primum *Latine* vertit, recensuit, Notis perpetuis illustravit. Accedunt Notæ *Antonij Mariæ Salvini* V. Cl. Florentiæ, 1730. Apud Bernardum Paperinum.

That is,

The Commentaries of Eustathius, Archbishop of Thessalonica, upon Homer's Iliad, now for the first time translated
 B 4 into

into Latin, revised and illustrated with Notes, by Alexander Politi of the Regular Clergy of the Scholæ Pix: with the Notes of Antonio Maria Salvini upon the first Book of the Iliad. Florence 1730. 1 vol. Fol. p. 520.

THE Title of this Work sufficiently recommends it to the Curious, it being the first Translation of *Eustathius's* Commentaries upon *Homer*, that has ever been hitherto published in any Language. 'Tis true that many very able and ingenious Men, being well apprized of the great Advantages, that would accrue to the learned World from such a Translation, have, at different times, undertaken it; but, whether they were deterred by the many Difficulties they had to struggle with, or otherwise prevented from the pursuit of so commendable a Design, not one of them has succeeded in the Attempt, so as to communicate any Performance of this kind to the Publick. What we read in the *Bibliotheca Hispana*, viz. that *Vincentius Marinerus*, translated into *Latin*, both *Homer* and *Eustathius*, is by the generality of the Learned, thought to have been a Mistake, since such a Translation is mentioned by no other Author, nor found in any other Library. Father *Politi*, of the Order commonly called in *Italy* *de' Scolopii*, is the first that has enriched the *Latin* Tongue, with so valuable a Treasure as *Eustathius's* Commentaries upon *Homer*, in which, as he suggests in his Preface, all the Wisdom, Eloquence and Politeness of *Greece* are summed up. As to *F. Politi's* Performance, it is such (to give in few Words the true Cha-

Character of it) that every impartial Reader will, upon perusal, be forced to allow, that the Translator has performed what he promises in his Preface, viz. to present the Publick with such a Translation, that *Eustatbius* in *Greek* should be no ways preferable to the same *Eustatbius* in *Latin*, nor better understood in *Greek* by the *Grecians*, than in *Latin* by the *Latins*. The Version is all along verbal, and at the same time so easy, proper, and free from all manner of Hellenisms, that it plainly shews how unjust the Reproach of some is, who affirm that there are many Expressions in the *Greek* Language, which have no proper Phrases to answer them in the *Latin*: whereas it happens, may be, quite otherwise, which might give occasion to that Exclamation of *Tully*, who was well versed in both Languages: *O verborum inops interdum, quibus abundare semper te putas, Græcia!* In this Translation Father *Politi* has not followed the Example of those, who have given us *Eustatbius's* Commentaries upon *Dionysius*, who have omitted the Rules and Niceties of Grammar, upon which *Eustatbius* often expatiates; but has judged the translating of these also well worth his while, since they are often conducive, and sometimes necessary, to the right understanding of *Homer*. He has also added all along some short, but significant Notes, and two Indexes, the one *Greek* and *Latin*, the other *Latin* and *Greek*; besides the two famous *Greek* and *Latin* Indexes upon the first Book of the *Iliad*, done by *Ascanius Persius*, and publish'd in *Bologna*, 1597, as a Specimen of the general Index he then designed to make. Our Translator has likewise joined to his own Notes, those of *Antonio Maria Salvini*, upon the first Book of the *Iliad*.

WHO

Who were the first, and best Editors of *Eustatbius's* Commentaries upon *Homer* (which *F. Politi* has carefully examined and rectified in many places) the Preface acquaints us: *Franciscus Asculanus* in his Preface prefixed to the Works of several *Greek* Grammarians by him collected, and printed by *Aldus* 1524, promised to publish next *Eustatbius's* Commentaries upon *Homer*; but he was not so good as his Word, tho' there was then such a scarcity of Copies, that, if we believe *Joachimus Camerarius*, *Eustatbius* was very near being lost. His *Παρεκβαλῆαι*, or Commentaries upon *Homer*, were printed long after in *Rome* by *Antonius Bladus*, Printer to the Pope. But as *Nicolaus Majoranus*, who had undertaken this Work, thought not fit to wait till the whole was completed, but to publish each part by itself, as it came to form a just Volume, the first five Books upon the *Iliad* were published in 1542, and the others (in smaller Characters than the 5 first) only in 1550, being delayed and interrupted by several Incidents which happened in the mean time. A copious Index by *Matthæus Devarius* was annexed to this Edition, which Index, tho' highly commended by *Majoranus*, is far from being complete, as *F. Politi* here shews. As this vast Work was perused but by very few, *Adrianus Junius* undertook the abridging of it. But neither *Eustatbius*, who appears in this Abridgment no otherwise than *laniatus corpore toto*, nor the Public, is obliged to him for his pains; since in this (as he calls it) Epitome, he omits what he ought chiefly to have taken notice of, and takes notice of what he ought chiefly to have omitted. Besides which, he often soists in Reflexions and Considerations of his own, which are far short

of what *Eustatbius* had writtten upon the same Subject. This Epitome however was printed in *Basil* by *Hieronymus Frobenius* and *Nicolaus Episcopus* 1558, together with *Homer*, under this high-sounding Title: Κέρας ἀμαλθείς, ἢ ὠκεανὸς τῶν ἐξηγήσεων Ὀμηρικῶν ἐκ τῶν τοῦ Ἑυστάθιου παρεκβολῶν συντρησμένων. *Copiae Cornu, five Oceanus Enarrationum Homericarum, ex Eustatbij in eundem Commentariis concinnatarum Hadriano Junio Auctore.* To this Epitome *Laurentius Humfridus* prefixed an Epistle to the President and Fellows of *Magdalen College* in *Oxford*, concerning *Greek Learning*, and the reading and imitating of *Homer*. In this Epistle the following Words are worth particular notice: *Cæterum non Homerum damus solum; explicatorem quoque subjunximus EUSTATHIUM; sed non integrum, at in compendium redactum ab homine a labore invito, & doctrina nobili, & vobis non ignoto, ADRIANO JUNIO. Vixit enim diu in ANGLIA, Lexicon Græcum Regi nostro serenissimo EDOUARDO VI. dedicavit, nunc postremo Reginae MARIAE Librum Fastorum. Evulgavit alia, ut Animadversiones; Centurias item Adagiorum quas FROBENIANA Officina emisit. Operam hinc quoque bonam navavit. Quanquam enim totum Eustathium mallet, quam dimidium, & ut vere dicam, nunquam mihi placuerunt Epitomæ, tamen, quia prolixus est Auctor, & nusquam fere extat; tanti Scriptoris, qui mihi & Interpres optimus, & Elucidarius Poeticus, & Lexicon Græcum, & Onomasticum videtur, hoc compendio, absoluto quidem illo, fruamur.* But neither is this Edition correct, as it appears from the very Title, where instead of τοῦ Ἑυστάθιου we read τοῦ Ἑυστάθειου. Besides which, the Faults of the *Roman* Edition have been faithfully copied in this Epitome. Two
years

years after, *i. e.* in 1560, the same Printers at *Basil* published a more useful Work, *viz.* *Eustatbius* entire, with the Text of *Homer*. This Edition is more correct than the *Roman*, and bears the same Title, *viz.* Ἐυσταθίου Ἀρχιεπισκόπου Θεσσαλονίκης Παρεκβολαὶ εἰς τὴν Ὀμήρου Ἰλιάδα, καὶ Οδύσσειαν, μετὰ ευπωρετώτου, καὶ πάνυ ωφελίμου πίνακος.

There is annexed to this Edition a very copious and useful Index, by *Sebastianus Guldenbeccus*. Many others had extracted little Pieces out of *Eustatbius*'s Commentaries, and published them before these two Editions, which were all the helps *F. Politi* had from printed Copies for the carrying on of this great Work.

As to Manuscript Copies, they were become so scarce, even in *Majoranus*'s time, that he only knew of two then extant, as he tells us in his Preface. The one was lodged in Cardinal *Ridolphi*'s Library at *Florence*, which he followed in his Edition. As Cardinal *Ridolphi* was nearly allied to the Family *de Medicis*, *F. Politi* is of opinion that this Manuscript is the same with that, which is now preserved with great Care in the Grand Duke's Library at *Florence*, of which we gave some Account in our Number I. p. 75. when we acquainted the Public, that this Translation of *Eustatbius*'s Commentaries was in the Press. As to the other Manuscript mentioned by *Majoranus*, tho' he does not tell us whom it belonged to, *F. Politi* was nevertheless in great hopes he should find it in the Library of the *Vatican*, but was disappointed, having found there only one printed Copy on Vellum, of the *Roman* Edition. He has therefore reason to complain, in his Preface, of the want he laboured under, both of printed and manu-

manuscript Copies, to carry on a Work of this kind.

As to *Eustatius* himself, he flourished in the 12th Century under the Greek Emperors *Manuel Comnenus*, *Alexius Comnenus*, *Andronicus Comnenus*, and *Isaacius Angelus*. He is styled in the *Florentine Manuscript* Μαίστωρ τῶν Πατόρων, *Oratorum magister*, whose charge it was to explain the Scripture to the People; in which Office he acquitted himself so well, that he was afterwards advanced to the Post of Master of Requests, being in the same Manuscript entitled

καὶ ἐκκλησιαστικοῦ ἐπὶ τῶν δεήσεων, and made Archbishop of *Thessalonica*. *Michaël Psellus* lived in his time, whose Works are to be seen in the *French King's Library*, and amongst them several Letters from *Psellus* to *Eustatius*, and from *Eustatius* to *Psellus*. In the 115th Epistle we read the following Words in commendation of *Eustatius*, which one would take to have been uttered in a Poetical Rapture: ἡ μοῦσα

τῆς ἐννοίας, ἡ χάρις τῆς λέξεως, τό γλῆκος τῆς ἡδονῆς, ἡ φιλόσοφος καλλιόπη, ἡ ἀμετάβλητος φύσις ὁ αὐτὸς γὰρ ἐν Βυζαντίῳ, ἐν Θεσσαλίᾳ, πόρρωθεν Ἀθηνῶν, πρὸς αὐτῇ τῇ Ἑλλάδι, ἐν

γηλόφοις, ἐν γηπέδοις, ἐν τρυφώσαις χώραις, ἐν ἀνχυρᾷ γῇ, οὐ μεταβάλλων, οὐ μεταιθέμενος. *Musa intelligentiæ, gratia elocutionis, mustum voluptatis, sapiens CALLIOPE, semper indoles eadem ingenii.* *Idem enim BIZANTII, in THESSALIA, procul ATHENIS, in ipsa GRÆCIA, in Collibus, in Campis, in mollibus ac deliciosis, in squallida Regione, non mutatus, non varius.*

Besides his Commentaries upon *Dionysius* and *Homer*, some have affirmed that he also wrote a Commentary upon the *Batrachomyomachia*; led into this Error, by finding this Poem written

ten in a small Character in the *Florent. MSS.* at the end of the IXth Book of his Commentaries upon the *Iliad*, which completes the first Volume; for the *Florentine Manuscript* of *Eustatbius's* Commentaries upon the *Iliad*, is divided into two vol. *Folio*, (as we said in our Number I.) supposed to have been written in *Eustatbius's* time. *F. Politi* is of opinion, that the *Batrachomyomachia* was inserted at the end of this Volume, with no other design than to fill up some Pages that remained blank. Others have ascribed the celebrated Novel καθ' Ὑσμνίαν καὶ Ὑσμνίαν, to our Author.

This Novel was translated into *Italian* by *Lælius Caranus* under this Title, *Gli Amori d' Ismenio*, and printed in *Florence* by *Laurentius Torrentius* 1550. That Translation is done with such propriety of Words, easiness of Expression, and politeness of Style, that it is generally look'd upon by the *Italians* as the most complete Piece of its kind that is extant in their Language. *F. Politi* gives his Judgment of it in the following Words; *totus esse melleus, nec nisi meras Veneres ac Gratias, quamvis aliquanto lascivior, spirare videtur.* The same Novel was translated into *Latin*, and published with the *Greek Text* by *Gilbertus Gaulminus*. It is entitled, *Εὐσταθίου καθ' Ὑσμνίαν καὶ Ὑσμνίαν Δράμα, Eustatbij de Ismenia & Ismenes Amoris Libri XI.* However, the Author of this Piece was not our *Eustatbius*, but *Eustatbius*, or, as others call him, *Eumathius Macrembolita*, or *Parembolita*, a Man of the first Quality among the *Greeks*, and Keeper of the Records to their Emperors; the Novel being thus entitled in the Catalogue of the *Vatican Library*, and the ancient Manuscripts, Πόιννα Εὐσταθίου Πρωτοὐβελισίμου, καὶ μεγάλου Χαρτοφύλακος τὸ καθ' Ἰσμνίαν δράμα, &c.

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A short Treatise of the *Greek* Dialects, printed by *Aldus*, in the Book entitled *Horti Adonidis*, 1496, is likewise ascrib'd to *Eustatbius*. This Treatise *F. Politi* has prefixed to this first Volume, and translated it into *Latin*; tho' he is of opinion, that it was not written by *Eustatbius*, (nor by *Plutarch*, as some have affirmed) but by *Dionysius of Halicarnassus*.

THIS first Part of *F. Politi's* Translation contains only *Eustatbius's* Commentaries upon the two first Books of the *Iliad*, having, (besides the Text of *Homer*.) the *Greek* in one Column, and the *Latin* Translation in the other.

ARTICLE VI.

Histoire Anciennè des Egyptiens, des Carthaginois, des Assyriens, des Babyloniens, des Medes & des Perses, des Macedoniens, des Grecs, par M. *Rollin* ancien Recteur de l'Université de *Paris*, Professeur d'Eloquence au College Roial; & Associé à l'Académie Roiale des Inscriptions, & Belles Lettres. Tome second, a *Paris* 1730.

That is,

The ancient History of the Egyptians, the Carthaginians, the Assyrians, the Babylonians, the Medes and Persians, the Macedonians, and the several States of Greece, by M. Rollin, Rector of the University of Paris, Professor of Eloquence in the Royal College, and Fellow of the Royal

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*Royal Academy of Inscriptions, and
 Belles Lettres. The 2d vol. in 8vo, con-
 taining p. 628.*

IN the *first* Volume of this History, which (as soon as it was publish'd) we took notice of in our *Historia Litteraria* [Art. 5.] our Author treated of two Governments only, the *Egyptian*, and the *Carthaginian*; but in this *second* he seems to take a larger Compass, and has divided it into three Books.

I. The first contains the double Empire of the *Assyrians*, that of *Nineveh*, and that of *Babylon*, together with the Kingdom of the *Medes* and the *Lydians*.

II. The Second, the Origin and Conjunction of the Kingdoms of the *Medes* and *Persians*, after the taking of *Babylon*, under the Reigns of *Cyrus*, *Cambyses* and *Smerdis* the Magician, which (properly speaking) is the History of *Cyrus*, as being the principal Actor in those Times.

III. The third, a general Plan of the different States of *Greece*, whose History from the Reign of *Darius*, is so intermix'd with that of the *Persians*, that the Reader will require a distinct Idea to be given of it.

Our Author having thus divided the Work, gives us (by way of *Introduction*) some short Reflections upon the different kinds of Government in general, together with a Geographical Description of the several Parts of *Asia*; and so proceeds to the History of the *Assyrians*.

And here he laments not only the great Obscurity of the Times he writes of, but the manifest Inconsistency of Modern Historians, which makes him take up with Conjectures instead of

*The first
 Assyrian
 Empire.*

Certainties : And accordingly, he supposes that *Nimrod* (whose History he gives us) was the first Founder of the *Affyrian* Monarchy, which, according to the general Computation, continued 1450 Years; that this *Nimrod* was a great Conqueror, who enlarged the Bounds of his Dominions, and built the famous City of *Nineveh*, in honour to his Son *Ninus*, to whom he left the Government : That *Ninus* carried an immense Army against the *Bactrians*, and by the assistance of *Semiramis*, a Woman of mean Extract, but of uncommon Spirit and Bravery, (and by whom, upon Marriage, he had a Son named *Ninyas*) took their Capital City, and, returning home with rich Spoils, not long after died, and left the Government to his Wife : That this Princess, willing to bury the Obscurity of her Birth in the Greatness of her Enterprizes, built the City of *Babylon*, in which she employed no less than Four Millions of Men every Day. The Walls of the City, the Key and Bridge of the River, the Lake, the Dykes, and the Canals to receive the surcharge of its Water, the two Palaces, the hanging Gardens, and above all, the magnificent Temple of *Bell*, (which our Author supposes to have been the Tower of *Babel*) these were the Works which made the City so eminent, and whereof our Author gives us a particular Description, but chiefly taken from Dr. *Prideaux's Connection*, as himself is not backward to acknowledge.

After she had finish'd these great Works, our Author acquaints us with her beautifying several other Cities in her Kingdom ; with her enlarging her Dominions to a great degree ; and at last, with her undertaking an Expedi-

tion into *India*; where, not meeting the Success which her military Preparations might have promised her, she returned home with some Disgrace, and soon after resigned the Government to her Son *Ninyas*: But he, degenerating from the Spirit of his Ancestors, gave himself up to Luxury and Sloth, which ever after became the common practice of the *Assyrian* Monarchs; insomuch that their living in a constant state of Inactivity, has for many succeeding Reigns left us no Footsteps of their History, until we come to that of *Sardanapalus*, who in Lust and Luxury surpassing all his Predecessors, was conspired against by *Arbaces*, Governour of the *Medes*, *Balasis* Governour of *Babylon*, and several other Persons of distinction, who, closely besieging *Nineveh*, compelled him to burn himself, his Women, his Eunuchs, and all his Riches in one large Funeral Pile, and after his death divided the Empire into three Kingdoms; whereof *Arbaces* took that of the *Medes*, *Balasis* that of the *Assyrians* of *Babylon*, and *Ninus* (who was called the *Younger*) that of the *Assyrians* of *Nineveh*.

The Second Assyrian Empire, as is included both Nineveh and Babylon. 2. *Babylon* however did not long continue a distinct Kingdom, nor did its Kings make any Figure worthy to be remembered in History: But our Author has given us a regular Succession of the Kings of *Nineveh*, and their remarkable Actions; such as *Ninus the Younger*, whom the Scripture calls *Tiglath-pileser*, who came to the succour of *Abaz*, King of *Judab*, but made him pay dearly for it. After him, *Sbalmaneser*, who took *Hosea* King of *Samaria* Prisoner, and utterly destroyed the Kingdom of *Israel*. After him *Sennacherib*, whose Army was destroyed by the Angel of the Lord before

fore *Jerusalem*, and himself murdered by his own Sons, in *Hezekiab's* Reign. After him, *Asarbaddon*, who, taking the advantage of the Troubles and Civil Wars of *Babylon*, seiz'd upon it, and uniting it to his Dominions, made it one Monarchy again. After him *Saosduchim*, whom the Scripture calls *Nebuchadnezzar* (*viz.* the 1st, that being a common Name among the Kings of *Babylon*) whose General *Holofernes* was slain by *Judeth* before *Betbulia*. After him *Saracus*, who, through his Effeminacy, gave *Nabopolasser*, the General of his Armies in *Babylon*, an Opportunity, first to seize that part of the Empire to himself, and then to lay siege to *Nineveh*, where he took, and slew him, destroying the City entirely, and from that time making *Babylon* the Metropolis of the *Assyrian* Monarchy. After him succeeded his Son *Nebuchadnezzar* the Second, so famous for his Visions, and *Daniel's* Interpretations of them, who besieged *Jerusalem*, took it, and carried the Inhabitants thereof Prisoners to *Babylon*; who in the Plain of *Dura* erected the great Golden Image, mentioned by *Daniel*; took *Tyre*, after a Siege of thirteen Years continuance; rebuilt *Babylon*, and, for his Pride and Arrogance, was in the latter Part of his Reign turned into a Beast, but upon his Repentance and Humiliation, restored to his Shape and Senses again.

He indeed was one of the greatest Monarchs that ever reigned in the East; but after him came his Son *Evilmerodach*, who degenerating from his Father, lived a Life so very irregular and debauched, that his own Relations conspired against him and slew him. After him, his Sister's Husband *Neriglissor*, who was at the

head of the Conspiracy, succeeded; and after him his Son *Laborosoarchod*, of whose Reigns we find nothing memorable, only that the latter was so profligate and abandon'd, that his own Subjects put him to death. He was succeeded by *Labynit*, whom the Scripture calls *Belshazzar*, who, the same Night that he was feasting with his Nobles, saw the Hand-writing upon the Wall, which *Daniel* explain'd; and, according to whose Explanation, the City was immediately taken, he killed, and with him the *Babylonian* Empire, which, from the Destruction of the grand *Affyrian* Monarchy, had lasted 210 Years, totally destroyed.

After *Arbaces*, General of the *Medes*, had conspir'd against *Sardanapalus* his Master (as we observed before) he made himself (as some will have it) King of *Media*, and of other neighbouring Provinces: but *Herodotus* is of another Opinion, and tells us, that the *Medes*, as soon as rescued from the *Affyrian* Yoke, fell into the utmost Confusion and Anarchy, until *Dejoces*, the Son of *Phraortes*, a Native of *Media*, by a little address and management, procured himself to be elected King: Whereupon our Author has a short Descant upon the Necessity of Government, and the Duty of Kings. That this *Dejoces*, as soon as he was made King, took all proper Measures to secure his own Person, and civilize the People, by building them a spacious City, called *Ec-batana*, and himself a strong and stately Palace; where he lived retired, and kept his Subjects at so great a distance, that they knew nothing of him, but by the wise Laws he made, and the exact Justice he administred: but this seclude manner of living among *Eastern* Princes,

our

our Author, upon several accounts, finds highly culpable. He was succeeded by his Son *Phraortes*, whom the Scriptures call *Arphaxad*, a very warlike Prince, and who in the beginning of his Reign subdued the *Persians*, and largely extended the Bounds of his Dominions; but growing elated with success, he had the hardiness to wage war with the *Assyrians*, wherein he was utterly discomfited, his Army destroyed, and himself taken prisoner and slain. He was succeeded by his Son *Cyaxares*, who, tho' but young, being a brave and enterprising Prince, to revenge his Father's death, marched against the *Assyrians*, overcame them in a pitched Battle, and pursued them to the very Gates of *Nineveh*: but while he was besieging the Place, an Army of *Scythians*, from about the *Palus Mæotis*, invaded *Media*, which obliged him to raise the Siege, and repair to his Country's defence. The *Scythians* however had the better of him in several Engagements, and for above twenty Years were absolute Masters of all *Upper Asia*, till the *Medes*, pretending to make Alliance with them, invited them separately to feast with them, and so, in one Night, murdered most of them; by which means *Cyaxares* recovering his Dominions, made a League with the King of *Babylon*, and in conjunction with him, laid siege again to *Nineveh*, took it, and killed *Saracus* the King thereof, and demolished to the very ground, that great and spacious City. After which Expedition he died, and was succeeded by his Son *Astyages*, in Scripture called *Assuerus*, of whom there is nothing memorable, only that he had two Children; *Cyaxares*, (who in Scripture is called *Darius the Mede*) by his Wife

Argenis; and by a former Wife, *Mandana*, who was the Mother of *Cyrus*, by *Cambyfes*, King of the *Persians*.

Before our Author comes to the History of *Cyrus*, which, in effect, is the Substance of the *Second Book* in this Volume, he thinks it proper to give us a short Account of the Kingdom of the *Lydians*, more especially because *Cræsus*, with whom the *Persians* had so long a Contest, and who in his Generation was no obscure Prince, sat then on the *Lydian Throne*; and of him he tells us, that he was not only renowned for his Riches, but for his Valour and martial Exploits, as well as Love of Learning and learned Men. And here giving us a detail of the Interview and Conference between him and *Solon*, he thence takes occasion both to draw his Character, which, in some respects, is amiable enough, and to inveigh against the pernicious Effects of Court-Flattery, wherewith he was a little too much intoxicated. The loss of his Son *Alys*, by an untimely death, did, for a considerable while, afflict him sore; but the growing Fame of *Cyrus* awakened him from his Grief, and made him send Deputies with Presents of an immense Value, to *Delphos*, to consult the Oracle, whether he should enter into a War with the *Persians*: and, being deluded by the Ambiguity of its Answers, he first entered into an Alliance with the *Athenians* and *Lacedemonians*, and then made preparation to go against *Cyrus*.

II. In the Account which our Author gives us of *Cyrus*, he chuses rather to follow *Xenophon* than *Herodotus*, as being the more credible Author of the two, and divides his History into Three Parts; First, From his Birth to the Siege of *Babylon*; Secondly, An Account
of

of the Siege and the taking of the City ; and Thirdly, From the taking of the City to the time of his Death.

1. In the first of these Periods, after a short Account of his Birth, and the Extent of his Country, he acquaints us, that the manner of his Education (after the Custom of the *Persians*,) was very hardy and abstemious ; that upon his going to pay a Visit to his Grandfather *Astyages*, his Behaviour in a Court, quite different from that he came from, and the Gallantry he shew'd against the *Babylonians*, when they made an Irruption into *Media*, pleased all, and gained him many Friends : That soon after his Grandfather *Astyages*'s Death, when his Uncle *Cyaxares* was invaded by the King of *Babylon*, he came to his Assistance with a strong Body of Foot ; and behaving in all points like a wise and experienced General, reduced the King of *Armenia*, who had revolted from his Subjection to *Cyaxares*, and upon his return home, had his Daughter, who was an only Child, given him in Marriage : That after three Years Preparation on both sides, *Cyrus* and his Uncle met the *Babylonians*, and defeated both them and *Cræsus*, who was come to their assistance, and from whom they took a very rich Booty : That, upon this occasion, he gave an Example of great Moderation and Justice, in refusing to see a beautiful Lady, who was taken Prisoner, and setting at liberty two *Assyrian* Lords, *Gobryas* and *Gadatas*, whom their King had unjustly committed to Prison : That, to prepare matters for the Siege of *Babylon*, which was his grand Design, he put both these Lords in quiet possession of their Countries, and having de-

feated the *Babylonian* Army, which came to oppose him, returned back into *Media*, but with such a Number of his Forces, as made his Uncle jealous of his Design, until he came to understand it: That, when the resolution was taken for continuing the War with the *Affyrians*, *Cyrus* augmented his Forces, especially his *Persian* Horse, as much as he could; and understanding that *Cræsus*, King of *Lydia*, was appointed General of the adverse Army, marched directly against him, and came up with him sooner than was expected at *Thymbrara*: That, in this Action, he shewed all the Care and Conduct, all the Courage and Intrepidity, that became a consummate General; and after an obstinate Fight, (the Order and Disposition, as well as the various Turns and Successes of which, our Author relates at large) obtained a compleat Victory: That after this Victory, he pursued *Cræsus* to *Sardis*, his Capital City, which he soon became Master of, and all the Wealth in it; but that upon a Conference with *Cræsus*, he had compassion on his Condition, and restoring him to the Title of a King, took him along with him in all his future Expeditions.

2. The Expedition which he had most at heart, (as we said) was that against *Babylon*; and therefore, after he had refreshed his Forces, and subdued other Countries, he marched directly against it; and, tho' the Place was well fortified, strongly garrisoned, and plentifully furnished with all manner of Stores, was not discourag'd from laying siege to it. Here our Author recites the several Predictions, which occur in Scripture, of the Siege and taking of *Babylon*; and then goes on to tell us, in what manner

manner this City was taken: That upon a certain Festival, wherein the *Babylonians* used to live very riotously, he drained the River *Euphrates*, which ran through the City, and, passing his Men under the Arches when the Channel was dry, seized the Palace, killed the King, and all that made opposition, and so put an end to the *Babylonian* Empire, which lasted 210 Years, from the beginning of the Reign of *Nebuchadnezzar*, its Founder: where our Author remarks the Accomplishment of the Prophecies in sundry places of Scripture, (especially in *Isaiab*, Chap. xiii, and xiv.) which foretold the total Destruction of *Babylon*; and then proceeds to inform us in what manner he settled the Civil Government of the several Provinces he had subdued, and what a splendid Procession he made, when he went to offer Sacrifices to the Gods for his many Successes.

3. Having thus settled all civil and religious Matters in *Babylon*, *Cyrus* (as our Author informs us) took a Journey through *Media* into his own Country, where having stayed some time, he returned by the same way, and carried with him to *Babylon* his Uncle *Cyaxares*, where they consulted together upon a Plan, (which our Author has given us) how best to govern their extended Dominions; and 'twas at this time that the Empire of the *Medes* and *Persians* first commenced.

About two Years after this, upon the Death both of his Father *Cambyfes* in *Persia*, and his Uncle *Cyaxares* in *Media*, the whole Empire devolved upon him; and it was one of the first Acts of his Reign to publish a Decree for the *Jews*, then in Captivity, to return to their native Country, with a full Power to rebuild their

their City and Temple: which Decree being, in all probability, procured by the Intercession of *Daniel*, gave our Author an opportunity to make some Reflections upon his Prophecies, those especially which relate to the four great Monarchies of the World. After this, there happened nothing remarkable in *Cyrus's* Life, but that he reigned in Peace and Glory; lived sometimes at *Babylon*, and sometimes at *Ecbatana*; was equally beloved by his native and foreign Subjects; and when he died, he left his Empire (with much good Advice) to his elder Son *Cambyses*, and many large Governments to his younger. In the conclusion, our Author gives us his Elogy and Character, and some short Reflections upon the different manner, in which the two Historians, *Xenophon* and *Herodotus*, treat several passages in his Life.

As soon as *Cyrus* was dead, our Author tells us, that *Cambyses* (who in Scripture is called *Affuerus*) upon the Pretence of some Affront, which *Amasis*, the King of *Egypt*, had given him, made great Preparations for War, but that *Amasis* dying in the mean time, he continued his Resentment against his Son *Psammetes*; took *Pelufium*, which was the Key of *Egypt* on that side, by a very odd Stratagem, beat *Psammetes* in a pitched Battle, pursued him to *Memphis*, which he took and sacked, and poisoned the King, by making him drink Blood; and thence going to *Sais*, which is the Sepulchre of the *Egyptian* Kings, he treated the dead Body of *Amasis* with great indignity, and afterwards ordered it to be burnt: That, the next Year, he did not meet with the like Success, for, marching his Army against the *Ethiopians*, when he came to *Thebes*, he detached

Fifty

Fifty Thousand Men to destroy the *Ammonians*; but they, in passing the Deserts, were all overwhelmed and lost in an huge heap of Sand, which the Wind drove upon them : That in the heat of his Fury having forgot to make proper Preparation of Provisions, and other things necessary for his Expedition, he occasioned a most terrible Famine in his Army, which obliged him to desist from his Enterprize, and go back to *Thebes*, where he pillaged the Temples of an immense quantity of Gold and Silver, and so returned to *Memphis* : That, when he came thither, he found the People in an Uproar of joy, for having found their God *Apis* again; but this God being no more than a Calf with such and such Marks upon it, in contempt of their Superstition he drew his Sword, and ran the Creature into its Thigh, of which wound it died : That, after this, conceiving some jealousy against his only Brother *Smerdis*, he ordered him to be put to death, and, not long after, his own Sister (who was likewise his Wife) for speaking with some compassion of him ; nor was there hardly a Day past, without some such Instances of his Barbarity : That this bad behaviour of his encouraged *Palisthes*, who had the full Power and Administration of Affairs in his absence, to set up his Brother *Smerdis*, (under pretence of his being the real Son of *Cyrus*) in opposition to him, and to proclaim him every where Emperor : That *Cambyses*, going to suppress this Rebellion, had the misfortune to receive a Wound on his Thigh, by his Sword's falling out of the Scabbard, whereof he speedily died; and that, tho' upon his Death-bed he assured the Nobles about him, that his Brother

Brother was actually dead, and that the present *Smerdis* was no more than an Impostor, yet, supposing him to say all this out of prejudice and hatred to his Brother, they gave no credit to him ; but upon his Death, (which was after a Reign of Seven Years and Five Months) all voluntarily submitted to *Smerdis*.

Smerdis, by this means having ascended the Throne, did many things to gain the Affections of the People; but still there was some Suspicion of his not being the true Son of *Cyrus*, which Suspicion was confirmed by one of his Concubine's perceiving that he had lost his Ears (which she discovered to her Father) and by the publick Declaration, which *Prexaspes* (who murdered the true *Smerdis*) made of his being an Impostor. Hereupon our Author tells us, that seven *Persian* Lords conspir'd against him, forc'd the Palace, slew the Guards that made resistance, and put both him and his Brother to death ; and that the People, when they were made sensible of the Imposture, fell upon the whole Order of *Magi* (whereof this Pretender was one) and destroy'd them all : That, after the Tumult was over, the Lords met together to deliberate about what Form of Government they were to set up ; that, after several Debates, *Darius* carried it for *Monarchy*, and was himself unanimously elected King, upon the Neighing of his Horse ; for which he was not a little beholden to the Sagacity of his Groom.

Here our Author breaks off the History of the Kings of *Persia*, reserving it for another Volume : But for a Conclusion of what he has said of these several Nations, he gives us a very particular Account of their Manners and Customs,

Art.6. HISTORIA LITTERARIA.

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Customs, with relation, *First*, to their Government and Policy; and herein he treats, *1st*, of their Monarchical Form, the Respect paid to their Kings, and the Manner of their Education; *2dly*, of their publick Councils, for examining into the Affairs of State; *3dly*, of their Administration of Justice; *4thly*, of their Inspection over the several Provinces; and, *5thly*, of their Care of the Revenues. In relation, *Second*, to their Wars and Manner of fighting; and here he treats, *1st*, of their way of being enlisted; *2dly*, of their several kinds of Armour; *3dly*, their Chariots of War; *4thly*, their Military Discipline; *5thly*, their Order of Battle; *6thly*, their manner of attacking and defending Places; and *7thly*, their usual Compliment of their Forces. In relation, *Three*, to their Arts and Sciences; and herein he treats of their Architecture, Musick, Physick, Astronomy, and judiciary Astrology. And in relation, *Four*, to their Religion, whereof he gives us a long Account, as well as of their Marriages and Sepulchres; and then concludes with some of the principal Reasons (such as Magnificence and Luxury, a slavish Submission to their Princes, the want of a good Education in them, and the want of national Probity among the People) which occasioned the Decay and Ruin of the *Persian* Empire.

III. In treating of the History of *Greece*, our Author begins with a short Commendation of the People, for the Glory of their Arms, the Wisdom of their Laws, their Knowledge of Arts and Sciences, and the Excellency of their Historians; then proceeds to a Geographical Description of the several Parts of Ancient *Greece*, and so comes to divide their
History,

History into four Branches, according to the different Periods, wherein it may be comprized.

1. The first extends, from the first Foundation of the little Kingdoms in *Greece*, to the Siege of *Troy*, which is about 1000 Years.

2. The second extends from the Siege of *Troy*, to the Reign of *Darius*, the Son of *Hystaspes*, when the *Greek* History begins to fall in with the *Persian*, which is about 663 Years.

3. The third extends, from the beginning of the Reign of *Darius*, to the Death of *Alexander* the Great, which is about 198 Years. And,

4. The fourth extends, from the Death of *Alexander* to the Extinction of the *Grecian* Empire, and its Devolution into the hands of the *Romans*, which is about 293 Years.

1. As to the first Origin of the *Greeks*, our Author tells us, that *Javan* or *Jon* (for the *Hebrews*, by the different Punctuation of the Letters, make two words of them) the Son of *Japhet*, and Grandson of *Noah*, was their first Progenitor, whose four Sons, *Elisbab*, *Tarshish*, *Kistin* and *Dodanim*, were, doubtless, the Heads of the principal Tribes of this People, and settled their Posterity in different parts of *Greece*; that the *Greeks* were, at first, a very rude and barbarous People, till the *Egyptians* and *Phenicians*, by teaching them Navigation, Commerce, and Writing, in a great measure, civilized them; that their Kingdoms, in the beginning, were but of small Extent, the first of which was that of *Sicyon*, about 1313 Years before the first Olympiad; then *Argos*, *Mycene*, *Athens*, *Thebes*, *Sparta*, *Corinth* and *Macedon*; that, at their first Settlement, they fell into frequent Wars and Contentions, which occasioned
several

several Revolutions and Transmigrations from Place to Place; that from thence arose their several Dialects, which in effect were different Languages, and spoke by different People; the *Attic*, by the *Athenians*; the *Ionian*, by the *Islanders*; the *Doric*, by the *Lacedemonians*; and *Eolian*, by the *Bæotians* and their Neighbours: That, from the Tyranny and Oppression which was almost inseparable from these little Kingdoms, a contrary Spirit of Liberty arose, and, in process of time, changed in every Place the Form of Government into a *Republick*.

The two most renowned Places of all Greece were *Lacedemon* and *Athens*; and, to give us a distinct Notion of their respective Governments, our Author enumerates the several Laws which *Lycurgus* gave the *Lacedemonians*, and *Solon* the *Athenians*; and thereupon,

1. Makes proper Reflections upon the Government of *Sparta*, and the Laws given them by *Lycurgus*, some of which he holds praiseworthy, viz. an equal Distribution of their Lands, and a Prohibition of Gold or Silver among them; the excellent Education of their Children; their Obedience to their Superiors, and the Respectfulness to their Elders: and others not so commendable, viz. The Liberty of exposing their Children, their cruel Chastisement of them, their Care about forming their Body only, the unnatural Obdurateness of their Women, the excessive Idleness of their Men, their Barbarity to their Slaves, and their entire Negligence of all Decency and Modesty.

2. In like manner he makes proper Reflections upon the Government of *Athens*, and the Laws given them by *Solon*; such as, a Law to release

leave insolvent Debtors; to cancel all *Draco's* Laws (which were too severe) except those made against Murder; to qualify Men for Offices and Places of Trust; to augment the Power of the *Areopage* or supreme Judicature; to institute a Council of four hundred inferior Magistrates; to permit any one to espouse the Quarrel of a Person insulted; to condemn *Neuters* in times of publick Differences; to abolish the Custom of giving Portions with their Daughters; to give every one Licence to make his Will, as he pleased; to lessen the Rewards to the Victors in the *Olympic* Games; to encourage Arts and Sciences; and to forbid speaking evil of the Dead, or reviling one another either in the Temples, or in publick Courts of Judicature. These are the Ordinances which he approves; but, in his Omission of Laws against Parricide, and in the Contradictions, he finds, in those about Marriage, and Adultery, he thinks the *Atbenian* Legislator somewhat culpable. After this, he gives us an Abstract of the History of the *Atbenians*, from the time of *Solon* to the Reign of *Darius*, and so concludes with an Enumeration of the famous Men among them for any Art or Science; such as *Homer*, *Hesiod*, *Archilocus*, *Hipponax*, *Stesichorus*, *Alcman*, *Alceus*, *Sappho*, *Anacreon*, *Thespis*, all Poets; and the seven wise Men, viz. *Thales*, *Solon*, *Cbilon*, *Pittacus*, *Bias*, *Cleobulus*, and *Periander*, to whom some have added *Anacharsis* and *Æsop*, of whose Lives and Works he gives us the Character, and some critical Observations, well worth reading.

ARTICLE

ARTICLE VII.

An *Historical Account* of the incorporated Society for the Propagation of the Gospel in foreign Parts, containing their Foundation, Proceedings, and Success of their Missionaries, in the British Colonies, to the Year 1728. By DAVID HUMPHREYS D. D. Secretary to the Honourable Society. Printed by Joseph Downing, 1730, in 8vo, containing 256 Pages, with a short Preface.

THE Design of this Treatise (as our Author tells us in his Preface) is to acquaint the Publick with the Transactions of the Society for the Propagation of the Gospel; and thereby to incite the Zeal and Charity of well-disposed Christians, towards the carrying on so great and so religious a Work, which only wants a proper Encouragement, for want of being better known.

To this Purpose, in treating of the Occasions of the Rise of this Society, he tells us, That the first Planters of his Majesty's Dominions in the Continent of America, were private Adventurers, who, uncertain of their Success, could not be supposed to have made much Provision as to Matters of Religion, until they had gained a Settlement: but that, as soon as Colonies were established, several eminent Persons perceiving the want of religious Worship among them, contributed their Assistance to supply them.

N^o. II. 1730. Vol. II. Part II. Lib. II. Cap. VI.

That, when about the Year 1679, the Inhabitants of *Boston* in *New-England*, petitioned the Bishop of *London* (then Dr. *Compton*) for a Church to be built them in that Town; this gave the Bishop an Occasion to enquire into the State of other Colonies: and, upon Examination, he found that there were not above four Ministers of the Church of *England* upon the whole Continent; and, of these, but one or two of them regularly sent over: That, to remedy this Calamity, a Design was laid by their Majesties King *William* and Queen *Mary* to erect and endow a College in *Virginia*, to be a perpetual Seminary of Learning and Religion; but, as the Edifice was half raised, it was unhappily consumed by Fire, and the Design never after reassumed: That, after this, the Business of maintaining Ministers abroad was carried by private Charities, but from Persons of the greatest Note and Distinction; till, upon Bishop *Burnet's* suggesting the Necessity of a *Royal Charter* to render the Management of such Charities safe and secure, a Charter was obtain'd in the Form that our Author has prefixed it to his Treatise; and that thereupon not only the Members of the Society subscribed themselves, but several large Donations were likewise sent, from different Parts of the Kingdom, to defray the Expences of so necessary a Work.

After the Acquisition of their Charter, our Author informs us, that the Society made Enquiry into the State of Religion in the Plantations abroad, and found a very melancholly Account thereof, viz: "That in *South-Carolina*
 " there were computed 7000 Souls, besides
 " Negroes and *Indians*, living without any
 " Minister

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“ Minister of the Church of *England*; in *North-*
 “ *Carolina* above 5000 Souls, without any Mi-
 “ nister, any kind of publick Worship, or re-
 “ ligious Administration at all; in *Virginia* a-
 “ bove 40000, divided into 40 Parishes, but
 “ wanting near half the number of Clergymen
 “ requisite; in *Maryland* above 25000, divided
 “ into 26 Parishes, but wanting in like manner
 “ near half the number of Ministers requisite;
 “ in *Pensylvania* at least 20000 Souls, of which,
 “ not 700 frequent the Church, and not more
 “ than 250 the Sacrament; in the two *Jerseys*,
 “ above 15000, of which, not above 600 fre-
 “ quent the Church, and less than 250 the Sa-
 “ crament; in *New-York* at least 30000, of
 “ which, about 1200 frequent the Church, and
 “ no more than 450 the Sacrament; in the
 “ *Connecticut Colony of New-York*, above 30000,
 “ of which (when they have a Minister) about
 “ 150 frequent the Church, and not more than
 “ 35 the Sacrament; in *Rhode-Island* and *Na-*
 “ *raganset* (which are both one Government)
 “ about 10000, of which about 150 frequent
 “ the Church, and not above 30 the Sacra-
 “ ment; in *Boston* and *Piscataway* Government
 “ 80000, of which about 600 frequent the
 “ the Church, and 120 the Sacrament; in
 “ *Newfoundland* there are about 500 Families,
 “ constantly living in the place, and many
 “ Thousand occasional Inhabitants, but no sort
 “ of publick Christian Worship used.”

Such was the State of the Church in our Co-
 lonies abroad; but, as soon as they heard of the
 Establishment of this Society, our Author gives
 us an Account of the several Letters and Pe-
 titions, which the Governours and Inhabitants of
 all the above-mentioned Countries sent, desiring

a Supply of Ministers in the most pressing Terms imaginable: But that before the Society undertook to do this, they thought convenient to publish, what Testimonials they expected from such as should offer themselves as *Missionaries*, and what Instruction they thought proper to give them at their going: but, first of all, to send a travelling *Missionary* through all the Governments on the Continent of the *British America*, which might be a means to awaken the People into a Sense of Religion; and this *Missionary*, who was appointed, was the Reverend Mr. *Kierb*, of whose Labours and Travels our Author gives us a summary Account.

After this our Author sets before us, what the Society has done in the Execution of their Trust; that, by their Encouragement, and the pious Liberality of the Country, there are at present in *South-Carolina* thirteen Churches, four Chapels of Ease, and a Free-School in *Charles-Town* erected and endowed: That, in *North-Carolina* several Attempts have been made, and a great number of *Missioners* sent successively, but that the Distance of the Parishes, the Interruption of *Indians*, and the frequent intestine Fews among the People, have been the Reasons, that no Ministers have had any long Settlement among them: That, in *Pennsylvania* there are fifteen decent Churches, with Ministers Houses, and a competent Salary settled for their Maintenance: That, in *New-Jersey*, there are seven Churches, with an equal number of Ministers, and a Schoolmaster at *Burlington* to teach poor Children to read, write, cypher, and the Church Catechism: That, in *New-York*, there were eleven Churches, with their respective Ministers, besides six Schoolmasters; and in *New-England*

England twelve Churches and two Schools; That, the Society, desirous to promote the Instruction of *Negroes*, settled a School at *New-York* for that Purpose; which having not met with all the desired Success, the present Bishop of *London* not only wrote an Address to serious Christians among ourselves, to assist the Society in carrying on this Work; but sent two Lettters likewise to our Plantations abroad; the Design of which is, 1st, To convince the Masters and Mistresses there, of the Obligations they are under, to instruct their *Negroes* in the Christian Religion: 2^{dly}, To answer the Objections that are usually made against it: And 3^{dly}, To exhort the Ministers and Schoolmasters, within the several Parishes, to assist in this good Work, as far as the proper Business of their Stations will permit: That the Society, desirous likewise to convert the *Iroquois Indians*, who border upon *New-York* and *New-England*, sent two Missionaries at different times, had some Chapters in the Bible, and part of the Common Prayer translated for their use, into their own Language; but what through the Practices of *French* Jesuits among them, who at that time were utter Enemies to the *English*, and what through the savage Temper and rambling kind of Life of the Natives, they found all their Endeavours unsuccessful. But notwithstanding this, “ the Success of their Labour (as our Author concludes) “ has exceeded their first Hopes. The Church “ of *England* has been by Law established in “ some Colonies; in others numerous Congre- “ gations of People have been gathered, who “ have had the Benefit of the Administration of “ God’s Word and Sacraments; above sixty “ Churches have been built; a very great Body

“ of People have been instructed ; many Schools
 “ have been opened for the training up of Chil-
 “ dren and Youth in the Knowledge of the
 “ Christian Faith, and with convenient Learn-
 “ ing ; and above eight thousand Volumes of
 “ Books, besides above an hundred thousand
 “ small Tracts of Devotion and Instruction,
 “ have been dispersed among the Inhabitants.”

This, with the Society's Method of managing their Trust, and the special Rules and Order, relating to themselves and their Officers, makes up the Substance of the Treatise : Only, in Justice to our Author, we must not forget to inform the Reader, that in the Course of the Work, he has interspersed some curious Pieces of History, such as * the War raised by the *Tammoses* and other Nations against the *English* in *South-Carolina* ; † the Conspiracy form'd against them by the *Tuscararo Indians* in *North-Carolina*, and ‖ another by the *Negroes* of the *Caramantee* and *Pappa Nation* in *New-York* : but more especially, the Account of the Climate, Genius, and Manner of Life of the *Iroquois Indians*, which tho' they fell not in with the Tenour of our Abstract, do justly deserve his Observation, and cannot but excite in him a grateful Resentment of Providence, for having placed him in a plentiful Country, under a Government happily constituted, and with the glorious Light of the Gospel shining every where around him.

* Chap. 5. † Chap. 6. ‖ Chap. 10.

ARTICLE

A R T I C L E VIII.

Orbis Sacer & Profanus illustratus. Pars prima, in qua Dioeceseon, Provinciarum, & Metropoleon, tum Ecclesiasticarum, tum Civilium Distributio, ad normam veteris Notitiæ Imperij Romani explicatur. In Reliquis singulæ Mundi Partes, *Europa, Asia, Africa, America*, earumque Provinciarum, Metropoles, & Urbes describuntur. Opus Ecclesiasticæ, & Profanæ Historiæ, nec non Geographiæ Studiosis apprimè utile: Auctore *P. Francisco Orlandio*, Ordinis Prædicatorum Magistro, & in Universitate *Pisana* Theologorum Dogmatum Professore. *Florentiæ*, 1728.

That is,

The Sacred and Profane World illustrated. Part I. in which the Division of the Dioceses, Provinces, and Metropolitan Cities, both Ecclesiastical and Civil, is explained according to the antient Notitia of the Roman Empire; the other Parts of the Work containing a Description of each of the four Parts of the World in particular, with their Provinces and Cities. A Work very useful for Students in Ecclesiastical and Profane History, and Geography; By

Francis Orlandi, *Dominican, and Professor of Divinity in the University of Pisa.* Florence, 1728. Fol. Pag. 650.

THE Author acquaints us in his Preface, that as our Saviour, after his Ascension, chose *Rome*, which was then the Metropolis of the Empire, for the Residence of his Vicar, and not *Jerusalem*, or any other City of *Judæa*; so he inspired his Apostles, and such Apostolic Men as succeeded them, to retain in the Church the same Partition of Provinces they had found established in the Empire. According to this Inspiration the Apostles, and afterwards the Œcumenical Councils, finding the whole *Roman* Empire divided into so many Dioceses and Provinces, and in each of them the capital City or Metropolis made the Residence of the chief Magistrate, took this Division for their Model in establishing the various Ecclesiastical Jurisdictions, and likewise appointed in each Metropolis a Patriarch, Primate or Metropolitan, to whom the Bishops of the lesser Sees should be subordinate. As this Division of the Ecclesiastical Provinces (if we may be allowed to call them so) is founded upon the Division of the Provinces of the Empire made by *Constantine* the Great, our Author, after having acquainted us with several other Partitions of the *Roman* Empire into Provinces, proceeds to that, which is ascribed to *Constantine*, and, having first given a very accurate Account of it, shews that in the first Centuries of the Church, we find no mention made of any Ecclesiastical Province or Metropolis, which does not exactly answer this Division. This is the main Design of the first Part

Part of this Work (the only as yet published) which the Author pursues in the following Method; viz. in enumerating the Dioceses and Provinces, 1. He gives us a short but exact Geographical Description of them. 2. Acquaints us when, and under whose Conduct each of them was subdued by the *Romans*. 3. When they were converted by the Apostles, or their Successors, to the *Christian* Religion. 4. Which City is in each of them the Civil, and which the Ecclesiastical Metropolis, and what Episcopal Sees, or Cities are subordinate to the Metropolitan. This first Part is divided into six Books, in the first of which the Author, 1. Refutes the Opinion of some Writers, who have advanced, that no City of *Asia* was honoured with the Title of *Metropolis* before the Reign of *Constantine* the Great; and shews, that not only *Ephesus*, which was the capital City of all the Proconsular *Asia*, but several others were likewise styled Metropolitan Cities long before *Constantine*; such were *Pergamum*, *Smyrna*, *Sardis*, &c. which last City was anciently entitled *Prima Metropolis*, the first and chief Metropolis not only of *Asia*, but also of *Lydia* and *Greece*. In like manner *Antioch* is called by *Dio* and *Spartianus* (in *Hadriano*) the Metropolis of *Syria*; and *Alexandria*, by others, the Metropolis of *Egypt*. 2. He enumerates all such Cities, as were anciently distinguished by the Title of Metropolis, throughout the whole *Roman* Empire, and treats of the great Power that was lodged in the Augustal Præfect of *Egypt*, of the Extent of his Jurisdiction, of the Officers that were subordinate to him. 3. Inquires when, and by whom, the Division of Dioceses and Provinces was introduced into the Church, and whether

whether those, who introduced it, followed the Polity of the *Jewish* Republic, or of the *Roman* Empire. Our Author here endeavours to prove that the Apostles were the first Authors of this Division, but produces no Reasons in favour of this Opinion, which have not been alledged by * *Petrus de Marca*, and fully answered by † *M. Du Pin*. 4. He proposes several *Notitia's* of the *Roman* Empire, but dwells upon that, which is commonly ascribed to *Constantine the Great*. As this was the Model of the whole Ecclesiastical Polity, and is the Subject of the four following Books, it will not be amiss to give here a distinct Account of it.

Constantine, being jealous of the too great Power of the *Præfetti Prætorio*, who had often usurped the Empire, divided that Office into four Parts, and the whole *Roman* Empire into four Prefectures. These were the *Oriental*, the *Illyric*, the *Gallican*, and the *Italian*; to which he appointed four *Rectores*, whom he called by the antient Name *Præfetti Prætorio*. Under the Command of the *Præfetus Prætorio* of the *Oriental*, he put five Diocesess or Jurisdictions, viz. the *Oriental*, (this was also the Name of one particular Diocess) the *Egyptian*, the *Asiatic*, the *Pontic*, and the *Thracian*. Each of these Jurisdictions comprehended many Provinces. In the *Oriental* Jurisdiction, the Head of which was the City of *Antioch*, there were fifteen Provinces; in the *Egyptian*, whose Head was *Alexandria*, six; in the *Asiatic*, which had *Ephesus* for its Metropolis, ten; in the *Pontic*,

* L. 1. Concor. Sacer. & Imper. c. 3. & Lib. 6. c. 1.

† De Antiqu. Eccles. Discip. Dissert. 6.

whose chief City was *Cæsarea*, eleven; the *Tbracian* had first *Heraclea* for its Capital City, and afterwards *Constantinople*, and was made up of six Provinces.

Under the *Præfæctus Prætorio* of *Illyricum* there were two Jurisdictions, the *Macedonian* and the *Dacian*; the *Macedonian*, the Head of which was *Thessalonica*, comprehended six Provinces, and the *Dacian*, whose Metropolis was *Sardica*, five.

Under the Administration of the *Præfæctus Prætorio* of *Gaul* there were three Jurisdictions, the *Gallican* of seventeen Provinces; the *Spanish* of seven; and that of *Britain* made up first of three, afterwards of five Provinces, viz. *Maxima Cæsariensis*, *Britannia Prima*, *Britannia Secunda*, *Valentia*, *Flavia Cæsariensis*.

Under the *Præfæctus Prætorio* of *Italy* there were three Jurisdictions, the *Italian*, the *Illyric*, and the *African*. The *Italian* contained seventeen Provinces, the *Illyric* six, the *African* six.

The chief Rulers of these Provinces were the *Præfæcti Prætorio*, who had under them the *Vicarii*, the *Rectores* of the Provinces, the *Consulares*, *Correctores*, *Præsides*, and all the Magistrates of the Jurisdictions that were under their Care. The *Vicarii* were set over whole Jurisdictions, and the Provinces, of which they were composed. The *Rectores* governed, not entire Jurisdictions, but only some Provinces. The *Consulares*, *Correctores* and *Præsides* had the Government of one single Province, which from the Quality of its Governour was called *Consular*, *Correctorial*, or *Præfædial*.

These four Prefectures are the Subject of the the four following Books, in which the Author gives us a particular Account of each Province and

and its Boundaries ; of all the Cities contained in each Province, of their Founders, and Colonies, of the Manners and Customs of their Inhabitants, of what in each of them was most remarkable. He also relates the Vicissitudes they have undergone, when they were subdued by the *Romans*, and what Authors have related concerning them : where he corrects several Mistakes of the Antients in point of Geography ; such for instance, is that of *Virgil* and *Florus*, who tell us, that *Brutus* and *Cassius* were vanquished by *Augustus* in the same Field where *Pompey* had been routed by *Cæsar*.

*Ergo inter sese paribus concurrere telis
Romanas acies iterum videre Philippi,*

says *Virgil*, 1. *Georg.* and *Florus*, (lib. 4. cap. 6.) writes, *Brutum & Cassium eandem arænam insedisse, quæ fuerat fatalis Pompeio.* Whereas *Pompey* was put to flight by *Cæsar* in the Fields of *Pharsalia* in *Thessaly*, distant above 300 Leagues from the City of *Philippi* in *Macedonia*, where *Augustus* obtained the famous Victory over *Brutus* and *Cassius*.

In the sixth and last Book, our Author gives us an Account of the Ecclesiastical *Exarchs* (who presided over the whole Diocess, as the Metropolitan over one Province) and the five chief Patriarchates, viz. of *Rome*, *Alexandria*, *Antioch*, *Constantinople* and *Jerusalem*. To this first Part he has annexed several antient Descriptions, or *Notitia's*, both of the Civil and Ecclesiastical Diocesses. He shews throughout the whole Work a great deal of Erudition, and deserves chiefly to be commended on account of the plain and easy Method, in which he handles his Subject. However, we cannot help taking
notice

notice of one Mistake he is all along guilty of, which is that of confounding the Title of Archbishop with that of Metropolitan; whereas the former was antiently a Title only of Honour, and the latter of Power. The Title of Archbishop, at first was given to the chief Bishops, without any Addition of Power. Neither was it known in the three first Centuries, nor do we read in any Writer of those Times, of such a Title. We begin to hear of it in the fourth Century, first in *Athanasius*, and afterwards in other Writers, tho' but seldom. In the fifth Century it was more used, and began to be given to the Bishops of *Rome*, of *Antioch*, *Alexandria*, *Constantinople*, *Jerusalem*, *Ephesus*, and *Theffalonica*, of which the five first were Patriarchs, and the two others Exarchs. In the sixth Century it was given likewise to the Bishops of *Tyre* and *Apamea*, and some others. *St. Gregory the Great* afterwards bestowed this honorary Title upon the Bishops of *Corinth*, *Cagliari*, and *Ravenna*. In the eighth Century it was given to other renowned *Metropolitans*. In latter Times all the *Metropolitans* assumed this Title, and even plain Bishops. Whence it arose, that among the *Greeks*, in latter Times, there were more Archbishops than *Metropolitans*, it having been more easy for ordinary Bishops to assume that specious Title, than to subject to themselves other Churches. This is also the reason, why we find now in *Italy* many Archbishops, who have no *Suffragans*. From all this it is plain, that these are two quite different Titles. Our Author promises to pursue, in the other Parts of this Work, and after the same Method, this Subject, with relation to the other Parts of the World.

ARTICLE IX.

Histoire de la Mere & du Fils : C'est a dire, de Marie de Medicis, Femme du Grand Henry, & Mere de Louis XIII. Roy de France & de Navarre. Contenant l'Etat des Affaires Politiques & Ecclesiastiques arrivées en France depuis & compris dans l'an 1616. jusques à la fin de 1619. Par Francois Eudes de Mezeray, Historiographe de France.

That is,

The History of the Mother and the Son, or of Mary de Medicis, Wife to Henry the Great, and Mother to Lewis XIII. King of France and Navarre. Comprising the State of Affairs, both Civil and Ecclesiastical, from the beginning of the Year 1616, to the end of 1619. By Francis Eudes Mezeray, Historiographer of France. Amsterdam, 1730. 2 vol. 8vo. and 1 vol. 4to.

THE short Preface, prefixed to this Piece never before published, acquaints us, that it is not in the number of those, which are falsely ascribed to celebrated Authors, with no other Design than to enhance their Value, and invite Purchasers; the Manuscript Copy of it being lodged in the French King's Library. Father Le Long mentions it in his *Bibliothèque Histo-*

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Historique de la France, p. 448. n. 8672. and M. de la Roque in *Mezeray's* Life. The former (as his main Design was only to give us the Titles of Books) barely mentions this History, without either commending or discommending it. The latter, who takes upon him to judge of its Character, gives us a distinct, but not very favourable Account of it. 'Tis true (says the Editor) the Author inveighs here, and sometimes very bitterly, against the *Protestants*, commends the Religious Orders, especially the *Jesuits*; and, when he enters upon Politicks, openly declares himself in favour of absolute Power. But however strange this may appear to such as are acquainted with *Mezeray's* Principles, it is not (as M. de la Roque seems to insinuate) unaccountable. Had he more carefully examined this Piece, and not only dipt into it, he would have found that the Author is actuated here not by his own, but by Cardinal *Richelieu's* Maxims, whom he all along personates, and even introduces, where-ever he mentions him, as speaking in the first Person. As *Mezeray* was scarce known at *Paris* when he began to prove the Effects of the Cardinal's Bounty, he probably made him this Compliment in acknowledgment of the Favours he had received at his hands; or, may be, at first gained the Protection of that great Minister by thus introducing him in his History. If when he wrote this Piece, he had imbibed those noble Principles, which shine throughout all his other Works, the System he follows, and the Person he acts in this, obliged him to dissemble them, and transform himself for once into a Courtier. This Metamorphosis, however, is of little or no prejudice to the historical Part, which is not confined only to the domestick Quarrels that arose

arose between *Henry IV.* and *Mary de Medicis*, as the Author of *Mezeray's* Life would make us believe; but comprizes all the chief Transactions, both Civil and Ecclesiastical, with the secret Springs that gave them birth; from the beginning of the Year 1616, to the end of 1619. The Reader will here find State-Affairs handled with great Skill and Dexterity, and learn many minute and very curious Circumstances of such Actions as have made a great Noise in the World; of which we shall give here some Instances, as a Specimen of the whole Work.

Where he relates the Particulars of *Henry* the IVth's unhappy Death, after having given us an Account of no less than five Attempts designed, at different Times, and by different Persons, upon the Life of that great Prince, he entertains us with a minute Detail of many very surprizing Circumstances, which plainly portended that Blow which proved almost equally fatal to the King and the Kingdom. To this purpose he tells us, that 56 Years before this unlucky Accident happened; and upon the same Day, viz. the 14th of May, 1554. *Henry II.* having found the same Street *de la Feronerie* (where *Henry IV.* was killed) so incumbred that he was obliged to turn back, issued out an Ordinance, enjoining the Demolition of all the Shops that were on the side of the Church-yard of the *Innocents*, in order to make a more open Passage for the Kings. But this Order was not executed. One *Camerarius*, a Mathematician of great Esteem in *Germany*, published a Book, many Years before the King's Death, containing several Nativities, and amongst them that of *Henry IV.* in which he foretold that he should die a violent death by the hand of one of his own

own Subjects. Five Years before this wicked Assassination, the Inhabitants of *Montargis* (continues our Author) sent a Note to the King, found under the Altar-Cloth by a Priest while he was saying Mass, in which the Year, Month, Day, and Street were mentioned, wherein this barbarous Murder was to be committed. Amongst many other Predictions relating to the King's Death, our Author produces one very clear and distinct, from a Book composed by one *Hierom Oller*, Astrologer and Doctor of Divinity, dedicated to *Philip III*, King of *Spain*, and printed in *Valenza* with Authority, and the Approbation of several Doctors: He cites the very Words of this Prediction, and the Page in which they are to be found. Besides these Predictions, he tells us of several Letters bewailing the King's death, tho' written some days before it happened, and from remote Countries; such was that (not to mention others) which one *Roger*, *Valet de Chambre* to the Queen, received from *Flanders*, dated the 12th of *May*, whereas the King was killed the 14th. He adds, that many days before that unhappy Accident, it was publickly said at *Cologne*, that the King had been killed with the Stab of a Knife; that in *Brussels* the *Spaniards* whispered it in the ear to one another, and that in *Mastricht* one of them affirmed, that if the King was not as yet, he certainly would be killed.

From what was predictive to others, our Author proceeds to give us an exact Account of several things, that happened to the King himself, and seemed to forewarn him of some great and imminent Danger: As for instance, that he fell down thrice on *May-Day*, while he was looking

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upon some who were setting up a *May-Pole* ; upon which he said to Marshal *Bassompierre* and others who stood by him, that a *German Prince* would take that for a bad Omen, and his Subjects hold his Death for certain ; but as for him, he did not mind such Superstitions. That the day he was killed, before he set out from the *Louvre* to go to the *Arsenal*, he took his leave of the Queen three times, going out and returning into her Room with a great deal of Uneasiness ; upon which the Queen said to him : *You cannot depart from hence, pray stay here, you'll speak to M. de Sully to-morrow.* The King answered, that he should not sleep quietly if he did not first disburden his Mind to *M. de Sully*, of several things that made him uneasy.

Our Author, having given us an Account of these and many other Presages of this kind, tells us of several Persons, who, tho' living in Places distant from *Paris*, had knowledge of the King's death, and notified it to others the very same Day and Hour in which it happened. Among these, the Provost-Marshal of *Piviers*, while he was playing at Bowls in that City, all on a sudden stopped short, and acquainted those he was playing with, that the King was just then murdered. Upon this the Provost was seized, and sent Prisoner to *Paris*, to be there strictly examined how he came to know so soon of the King's death ; but before his Trial he was found strangled in the Prison. The Author assures us, that he relates nothing touching this Subject, but what is, in all its Circumstances, agreeable to Truth, he himself having with all possible Care examined into, and been, by authentic Proofs, fully convinced of the Facts he produces.

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As to *Ravaillac*; the Author of that detestable Action, *Mezeray* tells us here, that his Parents lived upon Charity, and he, by teaching the Children of *Angoulême* to read and write; that he was troubled with Melancholy, and haunted with fantastical Visions and Chimæra's; that he was prompted to commit such an execrable Crime by no other Motive, than because the King suffered two Religions in the Kingdom, and designed to declare War with the Pope: upon which Considerations he believed the murdering him would be a meritorious Work, and very acceptable to God. But that he had no sooner executed his wicked Design, than he became sensible of its Enormity; that tho' he was racked with the most exquisite Torments, and assured by the Divines that he could, by no other means obtain Absolution and avoid eternal Damnation, than declaring the Authors and Accomplices of his Crime, he maintained to the last, That no one, besides himself, was any way accessary to it. He only owned, That a Man in Black (the Devil, or a Jesuit) had appeared to him, and inspired him the first with that heinous Design. So that it was agreed upon, concludes our Author, both by the Parliament and Divines, that *Ravaillac* was the sole Person, who contrived, carried on, and executed such an abominable Parricide. But this we take to be a Compliment to Cardinal *Richelieu*, it being well known to the World who were the chief Authors of that black Project, and what they deservedly suffered upon that score.

The Account, our Author gives us, of the domestick Quarrels between *Henry IV.* and *Mary de Medicis*, his Queen, is very curious. To this purpose he acquaints us, that no married

Couple was ever more fond of one another, and more happy than they were for some time; and produces several Instances of their mutual Love and Affection. What he relates of the Queen is worth particular notice, *viz.* That going one day with the King to *St. Germain*, the Coach was unluckily overfet in the Ferry-Boat, and the Queen thrown into the River, where she would certainly have been drowned, had not the *Sieur de la Châtaigneraye* launched into the Water after her, and drawn her up by the Hair from the bottom of the River. She lay some time quite senseless, but no sooner came to herself, than, forgetful of her own Danger, she enquired, with great Concern, how it fared with the King. This happy State of Concord and Union was of no long duration, for the King's Passion (which at first was so great that he used to say, he would have given all he was worth to have her for his Mistress, if she had not been his Wife) being somewhat allayed, he began to make others, especially the Marchioness *de Verneuil*, share his most tender Affections with the Queen; which her jealous Temper not being able to dissemble or bear with, Matters were brought to such a pass, that, if we believe the Duke of *Sully*, they were never a Week without quarrelling. The same Duke of *Sully* tells us, that while the Queen was sitting one day by the King, she lifted up her Arm, in a Fit of Jealousy, so as to make the King believe that she designed to strike him; and that he, to prevent the Blow, beat down her Arm with such Rudeness, that she afterward complained as if he had struck her. This over-jealous Temper of the Queen, being fomented by the Marshal *d'Ancre* and his Wife, made her run such Lengths, that
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the King was at last obliged to leave her at *Paris*, and retire to *Fontainebleau*, from whence he acquainted her, that if she would not live more peaceably, he should be forced to send her back to *Florence*, with those she had brought along with her from that City; meaning thereby the Marshal *d'Ancre* and his Wife. Our Author acquaints us here with what Steps the Queen took, at the instigation of the Marshal, to disturb the King in, or divert him from his Amours. He tells, that the Marshal once even advised her to make the King believe, that some of the Court had offered Love to her; but that she was put off from this Resolution by the Duke of *Sully*, who made her sensible, that instead of gaining thereby the King's Favour, she would rather exasperate him more against her, and at the same time give him the most just Motive of Jealousy and Diffidence, that an Husband of his Rank could have of his Wife, since every Man of Sense well knew, that no Person whatsoever would dare to mention Love to one of her Condition, had she not first gone half-way, and so encouraged him to it. The Reader will find here many curious Particulars relating to the private Quarrels that arose between *Henry IV.* and *Mary de Medicis*, and tho' the Author seems all along greatly biassed to the Queen's Party, yet he acquaints us with some of her Faults, in order, perhaps, to make all the Good he says of her the more credible.

The Characters our Author gives us of the Duke of *Sully*, *M. du Vair* Keeper of the Great Seal, the President *de Thou*, &c. do no ways answer the Opinion the World has of those great Men. As to the Duke of *Sully*, after having represented him as a Time-server, he adds, that

in order to make the Queen part with him, the Ministers represented to her, that his rough Temper would alienate many others from her; that tho' he was naturally inclined to use all such as were inferior to him in Rank and Dignity, with ill Manners, yet he had some design in thus indulging his Temper, which was no other than to have a Pretence to be rude and uncivil to her also; that he had dealt so with the late King, who patiently bore with him, partly out of Good-nature, and partly because he believed that such a brutish and sour Humour was very fit to scare away those who otherwise would have importuned him with their Requests; but that neither such Contests of an ill-humoured Minister with his Master, nor the Offences every one would receive rather at the Unmannerliness of his Refusals, than at the Refusals themselves, squared with the present Circumstances; that tho' he shewed but little Prudence and Conduct in the Management of Affairs; yet he ascribed to himself all the Glory of such Measures as were suggested by others, when they proved successful; that if he had prudently managed the King's Affairs in his Administration, he had not neglected his own, for having entered upon his Employment worth 6000 a year only, he went out of it worth 150000, which made him privately withdraw the Declaration of his Estate, (which, according to Custom had been lodged in the Chamber of Accounts when he was first put into the Exchequer) lest his own Hand-writing should be produced as an Evidence against him, to prove how considerably he had enlarged his Estate at the King's expences: This is what was suggested to the Queen by the Ministers to make her turn the Duke of *Sully* out of the

the Employment of Superintendant of the Finances; and agrees with the Character our Author gives us of him.

As to M. *du Vair*, *Garde des Sceaux*, he describes him as one quite unfit for the Management of publick Affairs, and at the same time so full of himself, that he looked upon others with the utmost Contempt, disrespectful to the Queen, without any Sense of Gratitude or Friendship, nay, a professed Enemy to those who had been his best Friends, and the chief Authors of his Preferment. Of the President *de Thou* he tells us, that the Pope's Nuncio did all that lay in his Power to prevent his being made First President, because by his History he had given just cause to be looked upon as one that held Opinions not entirely agreeable to those of the *Catholick Church*. Where he gives an Account of his Death, he adds, that he was, as his History shews, more versed in polite Literature, than commendable for his Piety; and that his Conduct was such as to convince the World, that a Man is better qualified for any public Employment by good natural Parts, than by much Learning; since M. *de Villeroy*, who succeeded him in the Office, proved no less fit for it, tho' without Learning, than he had proved unfit, notwithstanding all his Knowledge.

The Account, our Author gives us of the Rise, Downfal, and unhappy Death of the Marshal *d'Ancre*, is very curious and entertaining, as likewise the Particulars of the Rise, Behaviour, Intrigues, &c. of M. *de Luines* and his Wife, who, tho' highly obliged to the Marshal, were the chief Instruments of his Ruin. The Reader will find in this History a very minute and

particular Account, not only of the chief Transactions both Civil and Ecclesiastical, with relation to *France*, from the Beginning of the Year 1616, to the End of 1619; but also of their secret Springs, and of the political Views, which the chief Men our Author introduces were actuated by. As his main Design was, it seems, to make an Apology for *Mary de Medicis*, he often disagrees with other Writers of those Times; but whether or not in so doing he disagrees also with the Truth, is what we leave to the Judgment of his impartial Reader. We shall only add, that if *Mézeray* is really the Author of this History, he appears in it so very different from himself, that few will believe it without some more authentic Proof than the bare Word of the Editor.

ARTICLE X.

Nova Plantarum Genera juxta Tournefortii Methodum disposita, quibus Plantæ MDCCCC recensentur, scilicet fere MCCCC nondum observatæ, reliquæ suis sedibus restitutæ; quarum vero figuram exhibere visum fuit, eæ ad DL. Æneis Tabulis CVIII graphice expressæ sunt: Adnotationibus, atque Observationibus, præcipue Fungorum, Mucorum, Affiniquæ Plantarum Sationem, Ortum, & Incrementum spectantibus, interdum adjectis. Regiæ Celsitudini Joannis Gastonis, Magni Etruriæ Ducis, Auctore Petro Antonio Michelio Flor. ejusdem R. C. Botanico. Florentiæ M.DCC.XXVIII.

Typis

Typis Bernardi Paperini, Typographi
R. C. Magnæ Principis Viduæ ab E-
truria.

That is,

*New Kinds of Plants disposed after the
Method of Tournefort, and comprising
1900 Plants, of which 1400 have ne-
ver before been observed, and the others
are restored to their proper Places; with
108 Copper-Plates well engraved, and
Observations chiefly relating to the
sowing, rising, and growing of different
kinds of Mushrooms. Dedicated to his
Royal Highness Gian Gastone Grand
Duke of Tuscany, by Pietro Antonio
Micheli, Botanist to the Grand Duke.
Florence 1729. Pages 234, with 108
Copper-Plates. Vol. I. Folio.*

THE Author acquaints us in his Preface,
that he has been, even from his tender
Years, so addicted to the Study of natural Hi-
story, and desirous of illustrating this valuable
Branch of Literature, that no Difficulties or
Dangers have been able to disturb him in the
Pursuit of such a commendable Design; that in
order to acquire a more certain and distinct
Knowledge of living Creatures, Metals, Fos-
sils, and especially of Plants and Herbs, he has
not only travelled all over Italy; but likewise
into foreign and remote Countries, not without
running frequent dangers of his Life, and there,
(as he was determined to take nothing upon
credit, lest he should be imposed upon, to use
his

his Expression, à *magnorum Virorum Auctoritate*) carefully confronted with Nature itself the Relations given us by the Naturalists. In this Work however, he only imparts to the Public his new Discoveries (of which he has, as he tells us, great Store) relating to *Botanicks*, and even out of them, selected only those Observations, which serve either to acquaint us with such Plants and Herbs as have not been described by any other, or to give us a more distinct and exact Knowledge of such as have been observed by others. Of both kinds the Reader will find in this first Part, (the only as yet published) an hundred and thirty minutely described, very curiously engraved, and disposed after the Method observed by *Tournefort*, of whose learned Work this may be rightly entitled an Appendix or Supplement; since our Author not only follows the Method of that great Botanist, but moreover describes several Herbs no where mentioned by him, (or by any other) and in others discovers some Properties unknown to that celebrated Author, and perhaps hitherto to all other Botanists. His Observations and Discoveries relating to the Seed and Flowers of Mushrooms, are very curious. That they have Seed from which they may be raised, was believed even by the Antients, tho' *Petronius Arbiter*, (in *Satyrico*.) seems to mention the Seed of Mushrooms only in a jocular sense; where he tells us, that *Trimalcio*, a famous *Epicure*, wrote to the *Indies* for the Seed of that kind of Mushrooms, which is called *Boletus*. Others however were of opinion, that the Mushrooms, as well as all other Plants, have their proper Seed, and ascribed their growing in such plenty, (if we believe *Athenæus*, *Lib. 2. Dipnosoph.*) on the Sea-coast by *Mytilene*, to the Seed

Seed carried down by the Rain-water from the Hill *Tiars*, which was well stocked with Mushrooms of the same kind as those that sprung up in the Plain. As this Seed is so small that it cannot be distinguished without the help of a magnifying Glass, those, who enquired into the Secrets of Nature before the Invention of this useful Instrument, could have no Certainty in Discoveries of this kind. Our Author assures us, that he has not only plainly discovered Seed in Mushrooms, but raised several kinds of them from it; and explains at length how he found out the Seed, sowed it, and brought the Plant to Perfection. In the second Part of this Work he designs to treat of Sea-Plants; and such as are commonly called *Diluvian*, of both which he promises us a greater Quantity than has been hitherto proposed by any other Writer. We may justly add, in commendation of this laborious and learned Work, that it will fully answer the Expectation which the learned World, and our Island in particular, (as it appears from the Catalogue of the Subscribers) has conceived of it.

ARTICLE XI.

Justification de la Morale & de la Discipline de l'Eglise de *Rome*, & de toute l'*Italy*, contre le Parallele de la Doctrine des *Payens*, avec celle des *Jesuites*, & de la Constitution du Pape *Clement XI.* &c.

Reponse de l'Auteur du Parallele à l'Ecrit de Monseigneur l'Evesque de *Macra*, qui a pour Titre: Justification de la Morale, &c.

Ex

Ex Verbis tuis justificaberis, aut ex Verbis tuis condemnaberis; *Matt.* 12. 37.

That is,

An Apology in favour of the Morals and Discipline of the Church of Rome, and all Italy, against the Parallel between the Doctrine of the Pagans, and that of the Jesuits, and of the Bull Unigenitus, published by Pope Clement XI. By the Bishop of Macra.

Answer to this Apology by the Author of the Parallel. Amsterdam 1731,

By thy Words thou shalt be justified, or by thy Words thou shalt be condemned; Matt. 12. 37.

AS these two Pieces treat of the same Subject, we shall join them in the same Article; as we would have joined them with the *Parallel*, had they come to our hands before that Article was printed off. The Bishop's Design is to clear the Church of *Rome*, and Clergy of *Italy*, from the Aspersions, says he, cast upon them, against all Reason and Equity, by the Author of the *Parallel*. To this purpose, he gives us a long and tedious Account of all the Synods, Councils, Decrees, Pastoral Letters, &c. in which the loose Morals and scandalous Principles of the Jesuits and other Casuists have been censured and condemned by the Popes, Bishops, and the whole Body of the *Italian* Clergy. In the next place, he endeavours to convince the World, by railing rather than reasoning, that the erroneous Opinions of the

the *Jesuits* are no ways authorized by the Bull *Unigenitus*. These are, in few Words, the Contents of his Lordship's Apology: To which the Author of the Parallel answers; 1. That whether the Popes, Bishops, and Divines of *Italy* have formerly condemned the false Doctrines of the *Jesuits*, is not the Question; but whether such Maxims be condemned or approved of by the Bull *Unigenitus*. This Answer shews that all the Bishop's long-winded Quotations are quite foreign to his main Design, which was, (or at least ought to have been, if to the purpose) to clear, not the Bishops and Clergy of *Italy*, but Pope *Clement XI.* and his Bull *Unigenitus*, from the Reproaches of the *Janсениsts*. He compares his way of reasoning to that of a Counsellor, who, in order to prove that his Client is not a dishonest Man, makes a long Enumeration of many honest Men, who have lived in his Client's Country, without adding a single Word in commendation of his personal good Qualities or Honesty. 2. He enumerates some of the most scandalous and impious Tenets of the *Jesuits*, which he shews to have been declared Orthodox by the Bull of *Clement XI.* We shall here only take notice of the five following, which will in some measure acquaint our Readers with the Spirit of that wicked and Antichristian Society: " 1. The Actions most
 " repugnant to Reason, and even to Con-
 " science, are no ways sinful, when committed
 " by one that either does not know there is a
 " God, or does not think of him when he
 " commits them; from whence it follows, that
 " it is a great Happiness not to know God, and
 " to be ignorant of his Commandments, 2. He
 " who fears God is justified by the Sacrament of

“ Penance, tho’ he does not love him. 3. The
 “ first Commandment obliges us only not to
 “ hate God; you shall love him with all your
 “ Heart, *i. e.* you shall not hate him, says
 “ *Vasquez*. 4. If one assists at Divine Service
 “ only out of Vanity, or with a criminal Inten-
 “ tion, he fulfils nevertheless his Duty, and
 “ honours God, tho’ his Mind is employ’d the
 “ whole Time in lewd Thoughts, provided
 “ however his external Behaviour be decent and
 “ composed. 5. You may deny upon Oath
 “ to have done what you really have done,
 “ meaning thereby that you did not do it before
 “ you was born.” The Author of the Pa-
 rallel proves, that these scandalous, and, as he
 justly stiles them, Antichristian Propositions,
 (which are mostly taken Word for Word from
 the Divines of the Society) are declared Ortho-
 dox by *Clement XI.* in his Bull *Unigenitus*; and
 concludes, that the Bishop of *Macra*, (who has
 been heretofore a professed Enemy to the *Je-
 suits*, as his *Apology of the Provincial Letters* well
 shews) would never have espoused the Cause of
 such a scandalous and heretical Constitution,
 had he not been biassed by temporal Views,
 which sometimes prevail, (amongst *Roman Ca-
 tholicks*) even with Bishops, over Reason, Con-
 science, and Honesty.

ARTICLE XII.

*D. Jo. Jacobi Mascovii Principia Juris
 publici Imperii Romano-Germanici, ex
 ipsis legibus actisque publicis eruta, &
 ad usum Rerum accommodata. Lipsiæ,
 1729.*

That

That is,

The Principles of the publick Rights of the Empire of Germany, taken from Laws and publick Acts thereof, and applied to the use of things. by Jo. Ja. Mascovius. Containing 442 Pages, with a very short Preface.

THE Preface tells us no more, than what we may gather from the Title-Page, viz. That, considering the great Difference of Opinions in Writers, that had gone before him, our Author, to avoid all Mistakes, had been at the pains of compiling the Materials of his History from the publick Records and Monuments of the Nation: But in the Introduction, he first describes the Nature and several Kinds of what he calls the *Jus publicum*; and then sets before us the Method in which he proposes to treat of it. 1st, By explaining the Principles of publick Right, as they related to the Laws of Germany, and particularly the *Decrees of the Empire*, as they are called. 2dly, By enquiring into the Origin of the German Republick; and the Bounds, which, after many Alterations, at present circumscribe it. 3dly, By considering who is the Subject of the *supreme Power* in Germany. 4thly, What is the Nature of the other Powers, that are *subordinate* to it. 5thly, In what manner the *supreme Power* exerts itself in the different parts of Government. 6thly, The Temper and Disposition of the particular States thereof. And, 7thly, The different Degrees of Nobility and Honours therein; which constitutes

stitutes the Subject-Matter of the seven Books, whereof the whole Treatise is composed.

B O O K I.

The Laws, which are proper to *Germany*, our Author tells us, are either such as are *written* or *unwritten*. The *unwritten* are the common Customs and Observances of the Empire; the *written* are the express Laws thereof, or its Leagues and Conventions with other Nations, publicly registred and recorded.

Now, among all the publick written Laws, those that are called the *Recessus Imperii*, i. e. The Acts or Decrees, made by the mutual Consent of the Emperor and the States met together, and usually published at their Recess, are thought of the strongest Obligation; and, among these, the *Constitutions*, made in the time of *Charles IV. Anno 1356*, called, by way of Eminence, *Aurea Bullæ*, (because they were signed with the Emperor's Seal, and contained several Points relating to the Election and Coronation of the Emperor, the Rights and Dignities of the *Electors*, and the Order and Regulation of the Imperial Court) are looked upon as *fundamental*.

To the same Head are reduced the Constitutions relating to the publick Peace, both Civil and Religious, the Articles of which our Author has severally recited; and the *Capitulation*, or Coronation-Compact between the Emperor and the *Electors*, whose History, upon the Accession of different Emperors, he has likewise recorded. The Acts relating to the Rights of the *Ecclesiastical* State, the Stipulations successively made with the Church of *Rome*, and the Articles of Peace and Treaties with other Nations, are Subjects, that he has not forgotten
to

to mention; where he instances in the Pacifications of *Westphalia*, *Nimeghen*, *Ryswick*, *Baden*, &c. as essential Parts of the Imperial Constitution; and having explained the Nature and Obligation of *unwritten Laws*; and, when any Controversy arises about them, in what manner it is to be decided, he concludes this Book with some short Observations upon the Laws of Nature, and the Laws of Nations; upon the *Roman*, *Justinian*, *Canonical*, *Feudal*, and *Lombardian Laws*, and of what use and authority they were in several parts of the Empire.

B O O K II.

After a short Disquisition of the general Right, which every Nation has, both to maintain the Territories it has gotten, and to endeavour to recover what it has lost; our Author proceeds to treat of the Rise and Bounds of the Kingdom of *Germany*, properly so called; where he relates the ancient Limits of it, according to *Tacitus*; the Changes that befel it by the many Migrations of its Inhabitants; the Reduction of the People, that remained, under one Form of Government; their commencing to be a Kingdom; upon the Division which *Charles the Great* made of his Empire; the Union of the Kingdom of *Germany* with the *Roman Empire*; and the Alteration of its Bounds towards *Switzerland*, *Denmark*, *Hungary*, *Poland*, &c.

Next, he treats of the Origin and Constitution of the Kingdoms of *Lorraine*, *Burgundy*, and *Italy*; by what means they came severally to be united to the *German Empire*; and to which parts of them it is that the present Emperor

M^o. I. 1730.

V O L. II.

lays any Claim : and so concludes this Book with shewing how the Empire, after so vast an Enlargement, came to be divided into *Circles* ; what the Design and Policy of this Division was ; what the proper Officers of each *Circle* are ; what their present State and Abuse is, and what Reasons there are to have them rectified.

B O O K III.

After having shewn the Unity and other Advantages, as well as some Defects, in the *German* Government, our Author describes the whole Ceremony of electing the Emperor ; the Time when, the Place where, and the Power to whom, the Election belongs ; the Number of Attendants allowed, the Tenor of the Oath administered to every Elector ; and the whole Form of their Proceeding on the Day appointed.

After the Election, he gives us the like Account of the various Ceremonies, both in the Imperial and Regal Coronation, both of the Emperors and the *Kings* of the *Romans* ; of the Procession, the Banquet, and whatever of State or Magnificence is subsequent thereupon. Next he comes to the *Empress*, and having settled her Honours and Prerogatives, recites the manner of her Coronation likewise, and the several Officers that attend her upon this Occasion ; and so proceeds to the Election of the King of the *Romans* : which, whether it ought to be during the Life of the Emperor, is a Matter of some dispute, tho' when he is once elected, there is no dispute at all but that he has an incontestible Right to succeed in the Throne. After the Coronation of the Emperor, our Author gives

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an Account of all his proper Titles; of the Dignity of the Empire, which gives him a Precedency above other Christian Princes; and of the Purple and Crown, and other Ensigns of Honour, peculiar to his Character. Thence he comes to an Enumeration of his several Courts and Palaces; together with the many great Officers appointed him, which are always some of the *Electors* or principal Persons of the Empire; and so concludes this Book with a short History of the *Imperial Vicars*, who, in case of an Interregnum, or the Absence or Minority of the Emperor, have the publick Administration of Affairs: An Office of great Power and Jurisdiction, both in Affairs of War and Peace, tho' there are some Particulars wherein their Hands are restrained; as, upon the Accession or Return of the Emperor to the Government, their Office and Authority always ceases.

BOOK IV.

After a short Account of the *Original* States of the Empire, what Qualifications were requisite for their Attainment of that Honour, and by what Degrees the *present* States have arriv'd to such an height of Wealth and Grandeur; our Author begins with the first Institution of the *Electoral College*; the Augmentation of their Number from Seven to Nine; what Rights and Titles they claim; what Privileges and Immunities they enjoy; and so gives us a particular Recital of their several Dominions and Offices in the Empire. But besides the Electors, there are other Princes, both *Ecclesiastical* and *Secular*, who make up the States of the Empire, and therefore our Author, speaking of the *formers*, takes notice of the manner of Election,

Consecration, Investiture, and the Civil Authority of the Bishops in *Germany*, together with the several *Metropolitan* and *Suffragan* Cities thereof: And, in speaking to the latter, he enquires into the Origin of the Titles and Dignities of the Princes, Arch-Dukes, Dukes, Counts, and Vice-Counts thereof; and so giving us a List of the College of these several Princes (for that is their general Name) and in what order they sit in their Conventions, *viz* the *Ecclesiasticks* on the right, and the *Seculars* on the left hand: he concludes this Book with an Enumeration of the several Cities, which are called *Imperial*, as being immediately under the Emperor's Jurisdiction, together with the Homage, which they are obliged to pay, and the Right of Superiority, which some of them pretend to claim.

B O O K V.

After the Persons, in whom the Right of supreme Power is invested, our Author treats of the Exercise of that Power, which he divides into *domestick* and *foreign*; and of the former kind he reckons the Exercise of Religion: Where he enquires how far the Civil Authority may interfere, what Right the ancient Christian Emperors and other Princes had, what Alterations in this respect have happened in *Germany*, what Controversies have all along been raised, what present Power the States in Convention have, and what are the Emperor's personal Prerogatives, in Affairs of this nature: Where he takes care to observe likewise, the Independency of the Catholick Church in *Germany* on the Church of *Rome*, and of the Pro-

mise, which the Emperor in his *Capitulation* makes to preserve it.

From the Church he comes to the State, where the Exercise of the supreme Power in its *Legislative*, *Judiciary*, and *Political* Capacity, and more particularly in what relates to the publick Money, and its Coinage; in its Domains, Tributes and Customs; and sundry ways of raising Money, by Taxes and voluntary Contributions, are considered: Where, by the way, he forgets not to take notice of the prevailing publick Poverty, and the great Neediness of the Emperor's Coffers.

The *Political* Exercise of the supreme Power relates to the Affairs of War and Peace, Leagues and Embassies, &c. And here our Author observes, how far the Consent of the States is required in making War; in what manner the Army is to be raised and disciplined, the Officers appointed; and all proper Military Preparations made; as likewise how far the States have a Right in making Peace, and the Electors more especially to send abroad their Ambassadors, tho' the difficulty of entering into Leagues and Treaties with all the Orders of the Empire makes it highly reasonable, that the Emperor should have a reserved Right in this Case, even without the Concurrence of the other Princes.

The *Legislative* Power of the Empire resides in its *Comitia*, or General Conventions, whose Place, Time, and Manner of being called, as well as the whole Series of their Proceedings, in enacting Laws, (tho' far different from what it was formerly) are particularized. The *Judiciary* Power, both in *Civil* and *Criminal* Cases, lies in the several *Imperial* Tribunals, such as the

Aulick or *Palatine* Court, which is held in the Emperor's Name only, and, where ever he makes his Residence, there is fixed; the *Imperial Chamber*, which, to remedy the Instability of the former, is always settled in some one City of the Empire; and several other *provincial* and lesser Courts, from whence an Appeal lies to the superior; all which are very particularly described, both as to their Constitution, and Methods of Proceeding.

B O O K VI.

Hitherto our Author has treated of the Rights, which belong to the Empire, taken collectively in all its *States*; he comes now to consider that Power and Jurisdiction, which each of these *States* or Princes have in their own Dominions; and this he calls their *Territorial Superiority*, which extends to Matters of Religion, to Legislative and Judiciary Acts; to Political Government, to the Publick Revenues, and to the Affairs of War and Peace; in the same Manner and Latitude, as in the Empire in general, except it be where the Laws, enacted by the whole *States*, lay a Restraint upon particular Princes.

All this our Author has severally illustrated; After which, he proceeds to the Right of *Succession* to the Territories of the secular Princes in *Germany*, which is by Blood, by Compact, and sometimes by Will; where he considers the Right of *Primogeniture*; of collateral Branches in Families; who are excluded; and who are admitted to the Succession; and so concludes this Book with an Enquiry into the Affairs (such as Adoption of Children, Emancipation of Servants, Protection of Clients, &c.) which the Princes

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Princes of the Empire have a Right to transact,
as they are private Men.

B O O K VII.

After some Observations on the several kinds of *Civil Nobility*; on its Difference among the ancient *Romans* from what it is among the present *Germans*; and from what Foundation it originally rose among the latter; our Author comes to treat expressly of the Order of Knighthood, the several Kinds and Distinctions of it, the Forms of Admission, and the Right and Privileges annexed to it: Thence he passes to the several *Military Orders* among the *Germans*, the Order of *St. George*, the Order of the Golden-Fleece, and the Order of the black and white Eagle; telling us withal, to what noble House each of them does belong, as its Head and Patron; and so concludes the whole with a particular Account of the Rise, Regimen, and Fate of two famous Orders, the *Teutonic*, and that of *St. John of Jerusalem*; of the latter of which the Abbot *Vertot* has not long ago given us a most elegant History.

This is the Purport of each Book, whose Matter being taken from *Authentic* Records, and formed into a succinct and clear Method, may perhaps, at this time, give the Reader a greater Pleasure, considering the present Situation of Affairs between us and the Emperor.

ARTICLE XIII.

The PRESENT STATE of Learning.

V E N I C E.

BORTOLI has reprinted Petri Comestor
Historica & doctrinaria, excellens Opus. Editio
altera post Benedictinam anni MDCIC. Accessit
Index locupletissimus. In 4to.

DE Romana Republica, sive de Re Militari &
Civilis Romanorum, ad explicandos Scriptores an-
tiquos. Autore Petro Josepho Camello & Soc.
2^a Editio Veneta prima, post sextam Lugdunensem,
inmensis quamplurimis expurgata, multisque aeneis
pagis locupletata, & duobus Dissertationibus
ornata.

F L O R E N C E.

THE following Books have been lately
printed here: *Lamentazioni del Santo Profeta
Geremia espresse ne' loro dolenti affetti da Bene-
detto Menzini Canonico di Sant' Angelo, e tradotte
dal Greco, e poi riformate dall' Ebraico dall'
Abbate Anton Maria Salvini Gentiluomo Fioren-
tino, e Lettor pubblico di Lettere Greche. In 4to.
Orazioni & Discorsi Istoricj sopra l'antica Città
di Fiesole, quivi recitati da alcuni Fiesolani, in
occasione della Festa del loro Gonfaloniere, e com-
posti dal Cavaliere Niccolò Mancini Fiorentino,
Con aggiunta di alcuni Sonetti sopra l'istessa Fie-
sole. In 4to.*

*Lettera Scientifica intorno alla cagione de' Ter-
remoti, scritta dal Dottore Girolamo Giuntini Me-
dico Fisico. In 4to. Pagg. 40.*

M I L A N.

MILAN.

M. Saxius, Keeper of the Ambrosian Library, has published an Introduction to his History of Learning and Printing in this City, which he is preparing for the Press. *De Studiis Mediolanensium antiquis & novis, Prodomus ad Historiam literario-typographicam Mediolanensem.* Auctore Josepho Antonio Saxio SS. Ambrosii & Caroli Oblato Collegio, & Bibliotheca Ambrosiana Praefect. In 8vo.

PERONA.

THEY have re-printed here M. Rolli's accurate and elegant Translation of Milton's *Paradise lost*, with his Answer to M. Voltaire's Essay on Epick Poetry: *Il Paradiso perduto: Poema Inglese del Signor Milton; tradotto in nostra Lingua.* Al quale si premettono Osservazioni sopra il Libro del Signor Voltaire, che esamina l'Epica Poesia delle Nazioni Europee; scritte originalmente in Inglese, e in Londra stampate nel 1728. poi nella propria Lingua tradotte, ed al Marchese Scipione Maffei dedicate da Paolo Rolli. In 8vo.

LONDON.

WE see here a Pamphlet, wherein the Author endeavours to prove that the Creed ascribed to St. Athanasius is a genuine Work of that Father. *Dissertation touchant l'Auteur du Symbole, QUICUNQUE, &c. Par un Licencié de Sorbonne.* In 12mo. Pag. 54.

Cornelii Jansenii Leerdamensis, S. T. D. & Prof. Lovaniensis, Episcopi Yprens, *Tetrateuchus, sive Commentarius in sancta Jesu Christi Evangelia.* Editio nova, accuratior, & à quamplurimis

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rimis mendis, quibus cetera scatebant, expurgata.
 In 4to.

R E N N E S.

FATHER *Gregoire de Restrenen*, a *Capuchin* Fryer, of the Diocess of *Quimper*, proposes to print by Subscription, *Dictionnaire François Celtique, ou François Breton*. This Dictionary, which cost the Author twelve years Work, will contain the several Idioms or Dialects of all the Diocesses where they speak *British*. It will make up 125 Sheets in 4to, besides the Preface and the Remarks upon the Orthography and the Accents. The Price of the Book, neatly bound, is six Livres for the Subscribers, and eight for those that have not subscribed: five Livres are to be paid before-hand, and one Livre at the Delivery of the Work. Subscriptions are taken in by the *Sieur Vatar* a Bookseller.

P A R I S.

F. Barre, a Regular Canon and Professor in the Abbey of *St. Genevieve*, has published *Indicia Librorum Deutero-Canonis Veteris Testamenti, in quibus Traditionis & Concilii Tridentini mens de eorum autoritate accuratè elucidatur. Auctore uno è Canonicis Regularibus Congregationis Gallicanæ.* In 12mo.

Histoire Ecclesiastique pour servir de Continuation à celle de M. l'Abbé Fleury. Tom. xxvii, from 1528 to 1535. Tom. xxviii, from 1536 to 1545. In 4to.

Recueil des Reglemens generaux & particuliers, concernant les Manufactures & Fabriques du Royaume. A Paris de l'Imprimerie Royale, 1730. 4 Vol. in 4to.

Entretiens

Entretiens nocturnes de Mercure & de la Renommée, par Madame de Gomez, in 12mo.

Le Ministre public dans les Cours étrangères, ses fonctions & ses prerogatives, par le Sieur J. de la Sarrau de Franquesnay. In 12mo.

M. Joseph Griffon, Principal of the College of Doubs, has put out Harmonie des deux Spheres terrestre & celeste: ou la Correspondance des Etoiles aux parties de la Terre. In 12mo.

Des Tropes, ou des differens sens dans lesquels on peut prendre un meme Mot dans une meme Langue: Ouvrage utile pour l'intelligence des Auteurs, & qui peut servir d'Introduction à la Rhétorique & à la Logique. Par M. du Marçais. In 8va.

Recueil des principales Décisions sur les Dixmes, les Portions congrues, les droits & charges des Curez primitifs, extraites des Canons des Conciles, des plus celebres Auteurs, conformément aux Edits & aux Déclarations du Roi, & à la Jurisprudence des Parlemens du Royaume & du Grand Conseil. In 12mo. M. Drapier is the Author of this Collection.

*Reflexions politiques de Baltazar Gracian sur les plus grands Princes, & particulièrement sur Ferdinand le Catholique: Ouvrage traduit de l'Espagnol, avec des Notes historiques & critiques. In 12mo. The Translator owns that he has changed the Title of the Original, viz. *El Politico Don Fernando el Catolico*; but he flatters himself that his French Title gives a clearer Notion of that Work.*

Sentimens de Cleante sur les Entretiens d'Ariste & d'Eugene, par M. Barbier d'Aucour de l'Académie Française. Quatrième Edition, où l'on a joint les deux Faëux du meme Auteur pour Jaques le Brun, &c. In 12mo.

M.

M. de Varenne has published *Découverte d'un grand Continent ou est situé l'Empire de Candabar, avec les Mœurs & Coutumes des Habitans.* In 12mo.

“ *Eloge de la Médecine & de la Chirurgie*
 “ *ou Défense de la Médecine contre les Calomnies de Montaigne, en forme de Dialogue,*
 “ *par le Sieur de Bœrverwick Medecin & Elchevin de la Ville de Dordrecht en Hollande.*
 “ *Lettre de la très sçavante Demoiselle Anne Marie Schürman, Academicienne de la très fameuse Université d'Utrecht.* Avec une Introduction aux *Médecimens de Hollande.*
 “ *Le tout traduit du Hollandais par Willem Zoutelande, à present femme du Sieur Buffon*
 “ *Ingenieur du Roi.* In 12mo.

Lettres de Cicéron à M. J. Brutus, avec des Remarques historiques & critiques, traduction nouvelle, dédiée à Monseigneur le Dauphin, par M. de Laun. In 12mo. 2 Vol.

The Abbé Sallier, a Member of the Royal Academy of Inscriptions and Belles-Lettres, is preparing a new Edition of *Hesychius*.

“ *L'Ecole de Cavalerie, divisée en quatre Leçons.* La I. explique le nom & la situation des parties extérieures du Cheval, avec leurs beautés & leurs défauts. La II. regarde l'âge, & la différence des poulx. La III. enseigne la manière de dresser les Chevaux, suivant les différens usages auxquels on les destine. La IV. renferme un Traité d'Hipposteologie, la définition des Maladies du Cheval, les remèdes pour les guérir; avec un Traité des Operations de Chirurgie qui se pratiquent sur les Chevaux. Par M. de la Guerinière, Ecuyer du Roy.

They are printing a curious Novel, entitled *Histoire de la Catanoise*, in 12mo. A

A Friend of M. *Kallaire*, or rather M. *Voltaire* himself, has published a new Edition in 8vo of his *Henriade*, corrected and enlarged, with some explanatory Notes at the end of each Book. To this Edition is prefixed an Advice to the Dutch Booksellers, not to print under his Name, as they have done, several foolish Pieces which are not his, or any Criticisms upon his Works. Next follows a Preface, which gives an historical Account of all the Editions of the *Henriade*; a short History of the Facts, which are the Foundation of that Poem; and the Summary or Plan of it.

B. R. U. X. E. L. L. E. S.

FOPPENS has printed a new Edition of the History of the Kingdom of Portugal, by Manuel de Faria y Sousa, with a Continuation to the year 1730. *Historia del Reyno de Portugal, dividida en cinco Partes, que contienen en compendio sus Poblaciones, las Extraterras de las Naciones Setentrionales en el Reyno, su Descripcion antigua y moderna, las Vidas y las hazanas de sus Reyes con sus Retratos, sus Conquistas, sus Dignidades, sus Familias illustres, con los titulos que sus Reyes les dieron, y otras cosas curiosas del dicho Reyno.* Por Emanuel de Faria y Sousa. Nueva Edition, enriquecida con las Vidas de los quatro ultimo Reyes, y con las cosas notables que acontecieron en el mundo durante el Reynado de cada Rey, hasta el año de MDCCXXX. In Folio.

THE same Bookseller has printed under the feigned name of Cologne chez les Heritiers de Pierre Marteau, a new Edition of that ingenious Satyr of d'Aubigné, called, *le Barin de Fenestre*, with Remarks by M. le Ducbat, &c.

Les

*Les Aventures du Baron de Faneffe ; par Theodore Agrippa d'Aubigné. Edition nouvelle, augmentée de plusieurs Remarques historiques, de l'Histoire secrets de l'Auteur écrite par lui-même, & de la Bibliothèque de M^r. Guillaume, enrichie de Notes par M. ***.* In 8vo. 2 Vol.

He has also printed under the name of *Amsterdam*, a curious Collection of original Pieces, relating to the Affairs of *Flanders*. Supplément à l'*Histoire des Guerres Civiles de Flandre sous Philippe II. Roi d'Espagne, du Pere Farnier Strada, & d'autres Auteurs: contenant les Procès criminels de Lamoral Comte d'Egmont, & de Philippe de Montmorency, Comte de Hornes, auxquels le Duc d'Albe a fait trancher la tête à Brusselle.* In 8vo. 2 Vol.

A M S T E R D A M.

THEY have printed here a French Translation of the History of the Insects of Europe, by Madam Mariau: *Histoire des Insectes de l'Europe, dessinés d'après nature, & expliqués par Marie Sibille Meriau: où l'en traite de la generation & des différentes Metamorphoses des Insectes, &c. & des Plantes, dont ils se nourrissent.* Ouvrage traduit du Hollandais par Jean Marret, Docteur en Médecine, & qui contient 93 planches, & 84 pages d'impression, &c. In Folio. Royal Paper.

Joannis Clerici Ars Critica, &c. Editio quinta, auctior & emendatior, ad cujus calcem quatuor Indices accesserunt. In 8vo. 3 Vol. This Edition is the same with that of 1712: it has no Additions or Improvements.

Elite des Bons Mots, Pensées choisies, Histoires singulieres, & autres petites Pieces, tant en Prose qu'en Vers, recueillies des meilleurs Auteurs, & particulièrement des Livres en ANA. Nouvelle Edition,

Edition, augmentée de plusieurs Pièces nouvelles, ou qui n'ont jamais paru dans de pareils Recueils. In 12mo. 2 Vol.

U T R E C H T.

THE Proceedings of the Parliament of Paris against the Collection of Councils compiled by F. Hardouin, were published at Paris, but suppressed by the Intrigues of the Jesuits. However one of our Booksellers having got a Copy of them, has reprinted them with this Title: *Avis des Censeurs nommés par la Cour du Parlement de Paris, pour l'Examen de la nouvelle Collection des Conciles faite par les soins du Pere Hardouin Jesuite; avec les Actes du Parlement qui autorisent ledit Avis, & l'Arrêt du Conseil qui en a empêché la publication.* In 4to. To this new Edition is prefix'd an Advertisment, giving an Account of F. Hardouin's extravagant Opinion, viz. That all the Books ascribed to the ancient Authors are spurious, and forged in the XIIIth Century, except Cicero's Works, Pliny's Natural History, Virgil's Georgicks, and Horace's Satires and Epistles.

R O T T E R D A M.

Dr. Burnet's Book *de Statu Mortuorum & Resurgentium*, has been translated into French. *Traité de l'Etat des Morts & des Ressuscitans, par Thomas Burnet, Docteur & Professeur en Theologie, & Maître de la Chartreuse de Londres: traduit du Latin par M. Jean Bion, Ministre de l'Eglise Anglicane.* In 12mo.

H A G U E.

A Pamphlet having been printed in France to pervert the Protestants, whom they call
New

New Converts, some of them sent hither, and desired it might be answered: whereupon M. de la Chapelle has published *Réponse à Mr. Maynard, ancien Chanoine de St. Sermin de Toulouse, au sujet d'une Conférence sur la Religion, qu'il a proposée à un Protestant. Par Armand de la Chapelle Pasteur de l'Eglise Wallonne de la Haye.* In 4to. Pag. 120.

Eloges des Academiciens de l'Academie Royale des Sciences. Par M. de Fontenelle, Secretaire perpétuel. In 12mo, 2 Vol. This Collection ends with the Elogy of Father Reyneau, who died on the 24th of February 1728.

Refutation des Erreurs de Benoit de Spinoza par M. de Fénelon Archevêque de Cambrai, par le P. Lami Benedictin, & par M. le Comte de Boullainvilliers. Avec la Vie de Spinoza, écrite par M. Jean Colrus, Ministre de l'Eglise Lutheranienne de la Haye; augmentée de beaucoup de particularitez tirées d'une Vie Manuscrite de ce Philosophe, faite par un de ses Amis. A Bruxelles chez François Foppens. In 12mo. This Volume was not printed at Brussels; but the Editor, who is a French Abbé, has industriously concealed the place of the Impression, and the reason of it will soon appear. For, the second Piece, which was written by Count Boullainvilliers, and makes up half the Book, far from being a Confutation of Spinoza, as he is pleased to call it, is the very System of that Atheistical Philosopher set in a fuller and clearer light, and enforced with new arguments. This the Author himself owns in a short Preface; and at the same time declares he abhors that System, and that his Design is only to enable some learned Man to confute it effectually; the attempts which have hitherto been made towards it,

it; having proved weak and unsuccessful. M. Reiman, who had seen a Manuscript Copy of this Tract, gives the following Account of it in his *Historia Atheismi. Comes Boulainvillierius, anno 1722 die 24 Januarii Parisiis mortuus reliquit Essay de Metaphysique dans les Principes de Benoit de Spinosa, opus spissum, idiomate Gallico exaratum, in duas partes digestum, & ea ratione elucubratum, ut dubitare queas an unquam fuerit ex Spinosæ Discipulis qui Magistri mysteria vel accuratius intellexerit, vel argutius explicuerit, & audacius defensitaverit. Siquidem Parte I. ita agit de hoc Universo, ut unum tantummodo esse Ens necessarium contendat, quod Dei nomine vulgo venire soleat; reliqua omnia Entis hujus esse Modos solum, non Entia. Et Parte II. de Passionibus hominum ita differit, ut eas omnes fieri mechanicè profiteatur, aliudque non habere Principium, quam Oeconomiam Corporis & Animæ in homine mechanicam. Atque hæc tradit omnia dictione pura, facili, suavi, illecebrosa; ordine naturali, concinno, & ad indolem rerum accommodata; & argumentis tam speciosis, ut facile succum facere Lectori valeant, qui vel Spinosæ non cognitas habet præstigias, & πῶτα πῶτον, vel æra à lupinis non valeat discernere. Dignus propterea Auctor, qui æternis tenebris sepultus jaceat, aut si exeat in lucem, habeat Alcidem quemdam comitem, qui doceat quâ ratione hujus Hydræ capita commodè succidi queant & amputari. Indeed the Editor has subjoined two Abstracts of what Father Lamy, and M. de Fenelon, Archbishop of Cambray, have writ against Spinosa; but as these short Abstracts can hardly be looked upon as a sufficient Antidote against M. de Boulainvilliers's Treatise, 'tis more than probable that the Editor only subjoined them in order to make*

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it go down with the Publick, as well as to swell this Volume. For the same reason he has added a Tract printed at *Amsterdam* in 1703, with this Title: *Certamen philosophicum propugnata Veritati, divinæ ac naturalis, adversus Job. Breidenburg. Principia in fine annexa. Ex quibus quod Religio rationi repugnat, demonstrare nititur. Quo in Atheismi Spinosæ barathro immersus jacet. Quod Religio nil rationi repugnans credendum proponit, evidenter ostenditur. Hæc meditabatur Ishak Orobio, Medicinæ Doctor Amstelodamensis.*

C A M B R I D G E.

SECTIONUM Conicarum Elementa, methodo facillima demonstrata. In usum Juventutis Academicæ. Authore Lud. Trevigar, A. M. Aulæ Clarencis Socio. In 4to.

L O N D O N.

A neat Edition of the *Odes* of *Horace*, with numerous Emendations of corrupt, and Illustrations of difficult and obscure Places, is now in the Press, and will very speedily be published, by the Reverend Dr. *George Wade*. In 4to and 8vo. This we hear is offered to the Learned as a *Specimen* only of a larger Work, which will soon be ready for the Press, and waits only the Incouragement of proper Persons for its Publication.

We hear likewise, that the same Gentleman is about publishing *Critical Animadversions on a late Edition of the New Testament in Greek and English*; which will not only shew the gross Ignorance, the Want of Learning and Ingenuity, that attends that Performance; but likewise settle the true Reading of several *Greek* Texts, and give a new Light to others.

The

The following Arguments against the Antiquity of the Shield, which has occasioned so many Speculations and Conjectures among the Learned, was transmitted to us as a Piece of no small Curiosity ; and accordingly we give it to the Publick.

Viri Eruditissimi Theophili Downes, A. M. Coll. Babil. Oxon. olim Socii, de Clypeo Woodwardiano Striaturae Breves.

PLURIMA sunt, quae clypeum hunc falsi infimulant, & veram antiquitatem neutiquam redolere suadent.

I. Nardinus alique rei antiquariae periti arcem Tarpeiam in jugo montis, quod ad dextram est per Flaminiam Capitolium adeuntibus, collocant ; & quod etiamnum nomen arcis *La Rocca* retinet : at in hoc scutulo jugo alteri, quod ad sinistram est, arx imponitur.

II. Infra arcem hinc apparent aliquot monticuli, quorum singuli suos vertices & clivos habent : at acervus iste collium nullibi reperitur, nec in monte ipso, nec apud scriptores rerum Romanarum.

III. Hinc etiam cernuntur duo Obelisci, at de Obeliscis Capitolinis altum apud scriptores silentium.

IV. Cum multa hinc templa sese oculis ingerant ultro, nequicquam tamen quaeritur illud Jovis Capitolini, quod nisi ab homine imperitissimo omitti non potuit ; cum templum illud inter mirabilia mundi recensitum fuerit, & 200 pedibus longum, 185 latum, potiore jugi partem occupaverit. Templum illud Jovis habuit in fronte triplicem ordinem columnarum, & duplicem in lateribus, in culmine frontispicii quadrigas, Deum item Summanum in fastigio, & in medio tecti foramen : at nihil horum in clypeo reperies.

V. Nec facile apud scriptores reperietur ejusmodi Templum rotundum, quale hîc cernitur, forma convexa fastigiatum, cum duobus graduum ordinibus, tholo ac globo superimposito; cum tamen fere omnia ejusmodi templa hypethra erant, & lumen per foramen in apice recipiebant, ut Pantheon Romae.

VI. Nulla hîc apparent munimentorum vestigia, quamvis Capitolium cinctum fuerit undique muris, & turribus munitum. Ita * Tacitus: *munatissimam Capitolii arcem, & ne magnis quidem exercitibus expugnabilem.* Plutarchus etiam muri in hac ipsa Gallorum obsidione meminit. Neque item conspiciuntur fores, aditus, aut gradus, quibus ad Capitolium ascendebatur.

VII. Quamvis Clypeus speciem exhibeat altercationis Gallorum cum Romanis de ponderibus; nullibi tamen Galli milites comparent, quales eos Livius describit, supra umbilicum nudos, gestantes scuta praelonga & stricta, gladios item praelongos & sine mucronibus: at hîc nullum ejusmodi scutum, nec gladius ullus, nam ille qui ponderibus adjicitur, in mucronem praecutum definit, & pugionem refert.

VIII. Gladii equitum Romanorum oblongi erant & ancipites, sive acie duplici, & in mucronem obtusum desinentes, quibus caesim & punctim feriebant: at in hoc toreumate, gladii equitum breviores sunt & acie simplici, capulo & mucrone ad Turcicam formam redactis.

IX. Gladii etiam sine vaginis & cingulis sunt, & equi sine fraenis, quasi ad liberiores cursum detracti fuerant, ut olim in proelio adversus Fidenates. Sed haec forsân & alia minuta, ut nimis fragilia, desiderantur, nec sculptori otium erat omnia persequi. Esto, verum in columnis Trajani & Antonini aliisque Anaglyphis Romanis

* Hist. l. 3. p. 421. Edit. Gronov. Amst. 1672. Svo.

cingula saepe conspiciuntur & vaginae, nusquam equi Romanorum sine fraenis.

X. Ehippia etiam non eodem modo facta sunt, ut in istis anaglyphis. Nam ibi stragula, non, ut in hoc clypeo, fibulis, sed loris pectori & caudae constringuntur.

XI. Nec caligae videntur esse moris Romani. Nam sub planta erat solea, & pars superior pedis superinductis vinculis, quae soleam tibiali connectebant: caetera nuda erat & sine tegumento. Hic nec soleae sunt nec vincula, & tibialia propiora sunt nostro mori, nisi quod ad digitos pedis non perveniunt.

XII. Vexilla equitum, qualia hic exhibentur, nescio an alibi reperiantur: Nam vexilla Romanorum vela erant quadrata ad hastam expansa: Verum hic praelonga sunt, & discissa, & in duo puncta desinentia, ita ut ad libitum conficta videantur.

XIII. Chlamys, seu fascia sit, quam eques manu comprimit in gyrum revolutam & vento agitatam; & cui usui inserviat, & an alibi reperiat, incertum.

XIV. Nummi aurei qui in altera lance ponderantur, quique in terra jacent, & quibus modium acervatum refertum est, percussi sunt, ut videtur, & signati. Constat autem ex Plinio nummos aureos primum Romae percussos fuisse an. ab U. C. 647. Auro antea rudi & infecto usi sunt Romani, & quod non numero, sed pondere aestimatum fuit. Quin & pactum est, ut Romani non certum aureorum numerum, sed mille auri pondo pro redimendo Capitolio solverent; ideoque ponderibus opus erat: quod si nummi tunc aurei fuissent, numerari potius debuerunt.

Haec ostendere videntur clypeum hunc aut sequiori saeculo factum, aut novum prorsus & subdititium esse; certe a sculptore rei antiquariae imperito negligenter effectum.

Des Livres nouveaux que N. PREVOST & Comp. ont reçus des Pays Etrangers, pendant le Cours du mois de Novembre, 1730.

LES Monuments de la Monarchie Françoisse, qui comprennent l'Histoire de France, avec les Figures de chaque Règne, que l'injure des tems à épargnées. Par Dom Bernard de Montfaucon. Tom. 2d. a Par. 1730. in Folio.

N.B. Ce livre qui contiendra 5 vol. Folio, & dont la Soufcription est de cinq Guinées pour le petit Papier & de huit Guinées pour le grand, est une Suite, qui rend complete les Antiquitez Expliquées du même Auteur.

Histoire de Polybe, nouvellement traduite du Grec, par Dom Vincent Thuillier, avec un Commentaire ou un Corps de science Militaire, enrichi de Notes critiques & historiques, par le Chevalier de Folard, Tom 6. & dernier, in 4to. a Paris, 1730.

Histoire de l'Academie Royale des Sciences. Année 1728. Avec les Memoires de Mathematique, & de Phisique, pour la même Année. Tirée des Registres de cette Academie, in 4to. a Paris, 1730.

Numismata Aera Selectiora Maximi Moduli è Museo Pisano olim Corrarior. Venetiis Jo. Bapt. Albritum. Folio.

Histoire de la Vie du Duc d'Epemon divisée en trois Parties, par M. Girard, in 4to. à Paris, 1730.

— Le même Livre, 4 Vol. 12mo.

P. Virgilii Opera ad P. Masvicii Editionem castigata, 12mo. Amst. 1730.

Explication de plusieurs Textes difficiles de l'Ecriture qui jusques à présent n'ont esté ni bien entendus, ni bien expliqués par les Commentateurs, avec des Regles certaines pour l'Intelligence du Sens Literal de l'Ancien & du Nouveau Testament. Ouvrage enrichi d'Antiques gravées en Taille-douce, par le R. P. Dom Martin. Benedictin de la Congregation de St. Maur. 2 Vol. 4to. à Paris, 1730.

Ph. à Limborch Theologia Christiana, Editio Quinta; adjuncta est Relatio Historica de origine & progressu Controversiarum in Foederato Belgio, de Prædestinatione, Tractatus Posthumus, Folio. Amst. 1730.

Orbis sacer & profanus illustratus. Pars Prima, in qua Dioeceseon, Provinciârum, & Metropoleon, tum Ecclesiasticarum, tum Civilium distributio, ad normam Veteris Notitiæ Imperii Romani explicatur. In Reliquis singulæ Mundi Partes, Europa, Asia, Africa, America, earumque Provinciarum, Metropoles, & Urbes describuntur. Opus Ecclesiasticæ, & profanæ Historiæ. nec non Geographiæ Studiosis apprime utile: Auctore P. Francisco Orlandio Ordinis Prædicatorum. Florentia, 1728.

HISTORIA LITTERARIA:

OR, AN
EXACT AND EARLY ACCOUNT

OF THE MOST

VALUABLE BOOKS

Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.*——— Lucret.

NUMBER VIII.

Being the Second of VOL. II.



L O N D O N:

Printed for N. PREVOST, over-against Southampton-
street, in the Strand; and E. SYMON, in Cornhill.

M.DCC.XXXI.

(Price One Shilling.)

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HISTORIA LITTERARIA.

ARTICLE XIV.

Voyage du Chevalier *des Marchais* en *Guinée*, *Isles Voisines*, & à *Cayenne*, fait en 1725, 1726, 1727; contenant une Description très exacte, & très étendue de ces Pays, & du Commerce qui s'y fait. Enrichi d'un grand Nombre des Cartes & des Figures en Tailles-douces. Par le R. Pere *Labat*, de l'Ordre des Freres Precheurs.

That is,

Chevalier des Marchais his Voyage to Guinea, to the neighbouring Islands, and to Cayenne, in 1725, 1726, and 1727; containing an exact and full Account of those Countries, and the Trade carried on there. Enriched with many Maps and Copper-Plates. By Father Labat Dominican. Paris 1730. 4 Volumes, 8vo.

F *Labat* obliged the Public in 1728 with an Account of West Africa from Cape Blanco to the River *Serrebonne* or *Sierra liona*. The general Approbation that Piece met with, en-
N^o II. 1730. H couraged
Vol. II.

couraged him to pursue the same Subject, and to publish the Voyages of the Chevalier *des Marchais* to that Coast in 1725, 1726, and 1727. The Work is divided into four Volumes, and contains a Description of the Coast of *Africa* from the River *Sierraliona* to the River of the *Camerones*, i. e. from the fifth Degree of Longitude to the twenty third. The Reader will find here a very distinct and particular Account of all the Capes, Bays, Mountains, Rivers, Shoals, Anchoring-places, Rocks, &c. which are to be met with upon that Coast. What the Chevalier *des Marchais* relates touching the Temper, Manners, Customs, Religion, Wars, public Ceremonies, &c. of the Inhabitants, whether Natives or Foreigners, is very diverting. As he was well acquainted with the various Languages, which are in use in the many different States of that Coast, he was thereby enabled to make several new Discoveries, which those who are Strangers to the Language, and only speak by an Interpreter, can never attain to. The Account he gives us of the little Kingdom of *Juda*, or, as others call it, *Fida*, of the Customs, Manners, and Religion of the People, merits Attention. This Country, to which the *French* carry on a great Trade, is extended only fifteen Leagues in length, and four, or five at the most, in breadth, North Latitude 6: 20. The Kingdom is hereditary; and the eldest Son succeeds his Father in the Throne, which is practised in no other Kingdom of *West Africa*, it being a constant Custom in all the others to exclude the King's own Sons, and call in his Sister's, unless he marries a Princess whose Children would have succeeded him, tho' she had not been Queen. The reason of this is, because the Throne being hereditary, they are assured by this means that it

is always filled by some of the Royal Family, at least by the Mother's Side, they not having so good an Opinion of the Queens, as to believe that all their Children are likewise the King's. In the Kingdom of *Juda* they rely more upon the Queen's Virtue, and declare the first born, after the King's Accession to the Crown, the Heir Apparent; all those who were born before, being excluded by Law. The Heir Apparent is no sooner born but he is carried into the Province of *Zingué*, which is the most remote from the Court, and there educated privately without ever being in the least acquainted with his Birth, or let into public Affairs till his Father's Death. He, who has the Care of his Education, is entrusted with the Secret of his Birth, but as he dares not, upon pain of Death, give him the least Hint of it, he brings him up as if he were his own Child. Our Author tells us, that the present King of *Juda* was keeping his supposed Father's Swine, when the Grandees of the Kingdom came to acquaint him with his Succession to the Throne of his Ancestors. As the new King is, by reason of his Education, altogether a Stranger to State Affairs, he is obliged to rely entirely upon the Grandees, and let himself be governed by them; tho' they pay him at the same time all possible Respect, and never approach his Person, but creeping on their Knees and Elbows, as if they were the meanest of the Populace.

WHEN the King dies, his Death is immediately imparted by the Queen to the Grandees, who conceal it till such time as they have agreed upon the Successor; for tho' the Kingdom is hereditary, and the Crown belongs by right to the King's eldest Son, yet they have Power to exclude him, when they judge him unfit to go-

vern, as it happened in 1725 to the present King's elder Brother; in which Case they never fail to call in the next Heir. As soon as they have fixed upon the Successor, they give notice of the King's Death to the Publick, which Declaration is, in a manner, a signal, and ample Permission granted every one to commit all sorts of Crimes without the least Restraint, or Fear of ever being called to an Account for them; as if the Laws, Justice, and all Form of Government were extinct with the King. The whole Kingdom is all on a sudden put into the utmost Confusion, there being no Robbery, Murder, or any other Crime so heinous, but what goes unpunished, if committed during the Interreign. Persons of any Note, and Women especially, keep within doors, it not being safe for them to go abroad without a numerous Guard to protect them from the Insults of the Mob, which is then entirely bent upon Mischief: neither would they be free from Danger even in their Houses, did they not take care to have them barricaded, and well defended. This Time of Liberty and Confusion is however but of short duration; for the new King has no sooner taken possession of the Palace (which must be done the fifth Day after the Death of his Predecessor has been communicated to the People) than Notice is given by the Discharge of the Guns, that the Throne is filled. Upon this, all Disorders immediately cease, Peace and Tranquillity are restored, Trade begins anew, the Markets are opened, and every one betakes himself to his former Business with the same Peace and Safety as if nothing had happened.

THE new King's first Care is to bury his Predecessor with all possible Pomp and Solemnity.

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The Chevalier, who was there when the late King was interred, gives us a distinct and very diverting Account of this Ceremony. It is performed by the High-Priest, who causes a Grave to be dug fifteen Feet square and five Feet deep, and within this, another much deeper, but only eight Feet square. In the last, the King's Body is laid in great State, and by it, eight of his Wives, whom he seemed most fond of during his Life, in their best Apparel, and provided with Victuals and Drink for the King's Use in the other World. Then that Grave is filled, and the Women buried alive, which they take as a great Honour done both to them and their Families. The other is for the Men, who, at the High-Priest's Appointment, are to attend the King, and in what number he thinks fit. These, however, are not buried alive, but beheaded, and their Heads placed in the Grave by their Bodies. The dead King's favourite Minister is beheaded the first, it being reasonable, say they, that he who has received the greatest Favours at his Master's Hands, during his Life, should accompany him the first after his Death. He, whom the King honours with the Title of Favourite, is distinguished by a particular Dress, enjoys great Privileges, is exempted from all manner of Taxes and Impositions, has right to chuse in the Markets of the Natives what he likes best without paying for it, &c. But this happy Life ends with the King's, it being an indispensable Duty incumbent upon him to accompany his Master to the other World. Wherefore the King is no sooner given over, than he is seized, and kept Prisoner at sight, lest he should find means to make his Escape. When all the Bodies are covered, they raise over them a great

Heap of Earth ending in a Point like a Pyramid, upon which they place the Arms used by the dead King, surrounded with a great many little Figures of Earth, which are, as it were, the tutelary Gods that take care of them.

As to their Religion, our Author tells us, that they are all Idolaters, tho' they use Circumcision; and that the chief Deity of the Country is a huge Serpent, which (as the Inhabitants have by Tradition) coming over to them from those of the neighbouring Kingdom of *Ardra*, when the two Armies were ready to join Battle, encouraged them so, that they obtained a compleat Victory over their Enemies. In acknowledgement of this Favour, they soon after built him a spacious Temple, with many Courts, Porches, and Apartments, furnished with the richest Furniture they could purchase; and appointed, besides a High-Priest, a great many others of both Sexes, to be employed Night and Day in the Service and Worship of their supposed Divinity. Our Author tells us, that even the most sensible amongst the *Negroes* are persuaded, that the Serpent they worship now, is the same that saved their Forefathers from the Oppression of the King of *Ardra*. He adds, that there is a kind of Serpents amongst them believed to be the Offspring of that first, by reason of its Good Qualities and Love to Mankind, it being exceedingly fond both of the *Whites* and *Negroes*, protecting them against other Species of very venomous Serpents, with whom it is always at open War, as if it were his Duty to free Mankind from so pernicious an Enemy. Upon this Account, this Creature is so favoured by the Natives, that it is an unpardonable Crime amongst them to do it the least Harm,

Harm, which if a *Negro* were guilty of, he would be murdered, or burnt alive upon the spot, his Wives, Children, and Goods confiscated: if a *White*, he would be torn to Pieces by the Mob, from whose first Fury, tho' he should find means to save himself, yet the Attempt would prove very expensive to his Nation. To this purpose, he tells us the following Story, which few will believe; viz. That an *Englishman* having found one of these Serpents in his Bed, as he was lately landed, and therefore not at all acquainted with its good Qualities, or the bad Consequences that attend the using it ill, killed the Serpent, and threw it into a Corner by his Room. Tho' this happened in the Night-time without any one being privy to it, yet in less than half a Quarter of an Hour after, the whole Place was alarmed, and the Factory surrounded by the Mob, crying out in a dreadful manner, that a wicked Man had killed their God. Upon this, the Deicide was immediately conveyed for Refuge to the *French* Factory, and the dead God privately buried. After this the Director endeavoured to appease the Mob, by denying the Fact, and allowing the Priests to come in and search the House, who went directly to the Place where their God was buried, as if they themselves had interred him; they were however prevailed upon by rich Presents, to be silent till such Time as the King was acquainted by the *English* of the Danger they were in, which he no sooner had notice of, than he commanded the Populace to retire to their Houses, declaring that he reserved to himself the Cognizance and Punishment of that Crime. The Serpent was afterwards buried by the Priests with great Pomp and Solemnity, and the Author of that

facrilegious Murder clear'd by the King's Sentence, not without great Presents, from all Guilt, as not being as yet well acquainted with the Deities of the Country.

OUR Author gives us here a very diverting Account of the Religious Ceremonies that are in use among the *Negroes* of the Kingdom of *Juda*. He tells us, amongst others, that a certain number of young Maids is yearly consecrated to the great Serpent, and that they are not allowed to marry a Man before they have married the Serpent; which Ceremony is performed by their being let down into a dark Hole, from whence they are not drawn up, but after an Hour's Conversation with the Serpent, who, on that Occasion, takes human Shapes, and is believed to sanctify them against their future Marriage, which they do not care, after that, to put long off, lest instead of Children, they should bring forth young Serpents. He adds, that such as have been consecrated to the Serpent, and brought up in Monasteries, prove mostly very bad Wives, that they are proud, lazy, unruly, &c. which are the good Qualities that usually attend a Nunnery Education. Neither dare their Husbands reprimand, threaten, or chastize them, they having all the Priests and Priestesses of the Country on their side, who would make the poor Husband soon repent it.

AFTER this, our Author gives us an Account of the King's Revenues, which are very considerable, and from what chiefly he draws them; of the manner of Fighting used by the *Negroes* of this Kingdom, their Forces, Arms, &c. of their Temper, and Manners; of the Nature of the Soil, and how they till it; of the Trees, Fruits, Plants, and Herbs; of the same
and

and wild Beasts, Birds, &c. What he relates of one Species of Birds is, if true; very surprising, viz. that at every Moulting they change entirely their Colour, so that such as are one Year black, become red the next, then blue, afterwards green; and at last yellow, which Colours they have always very lively, and without any Mixture of one another. The Kingdom of *Juda*, and likewise that of *Ardra*, have been of late subdued by *Dada* King of *Dabuma*, whose Dominions are many Leagues distant from the Sea-Coast.

IN describing the Manners of those of the Kingdom of *Ardra*, our Author tells us, that the greatest Kindness they can shew a Friend, is to drink with him Mouth to Mouth, that is, out of the same Cup, and at the same Time. This is, as it were, an Oath, and solemn Engagement to maintain a perpetual Friendship with him; but how it can be done, is what we leave the Reader to find out.

F. LABAT has annexed to the Chevalier *des Marchais's* Voyage to the Coast of *Guinea*, that of the Fathers *Grillet* and *Bechamel* Jesuits, in 1674, who were the first that ventured to preach the Christian Religion to the savage *Acoquas*, and likewise a Letter of F. *Lombard*, Head of all those Missions, written in 1723; wherein he gives an Account of his Voyage to the Savages called *Galabis*, and of the Method he has followed in converting great Numbers of them to the Christian Religion. The whole Work is enriched with a great many Maps by M. *Darville*, and Copper-Plates by M. *de la Haye*. The Reader will find at the end of the last Volume a Dialogue in *French*, and in the Language of the *Negroes*, for the use of those who trade to *Guinea*,

ARTICLE XV.

Supplement à l'Histoire des Guerres Civiles de Flandre sous Philippe II. Roi d'Espagne, du Père Famien Strada, & d'autres Auteurs; contenant les Procès criminels de Lamorald Comte d'Egmont, & de Philippe de Montmorency, Comte de Hornes, aux quels le Duc d'Albe a fait trancher la Tête à Brussele.

That is,

A Supplement to the History of the Civil Wars of Flanders under Philip II. King of Spain, written by Famianus Strada and other Authors; containing the Trials of Lamorald Count of Egmont, and Philip de Montmorency Count of Horn, beheaded in Brussels by Order of the Duke of Alva. Two Volumes 8vo. Amsterdam 1729.

THO' the Civil Wars of Flanders have been copiously described by many able Writers, yet the Reader will find in this Piece several new and very curious Circumstances relating to that Subject, and especially to the Trials of the Counts of Egmont and Horn, of which we have here all the Particulars. The whole is drawn from an authentic Manuscript (as the Editor suggests in his Preface, tho' he has not

thought fit to acquaint us how he came by it) consisting chiefly of Requests, Letters, Remonstrances, and Declarations, in which are contained many very material Transactions with relation to the Troubles of the Low-Countries.

As to the two Trials, which are the chief Subject of these two Volumes, we have here the following Account of them; viz. that the Duke of *Alva* no sooner came into the Low-Countries, than he caused the Counts of *Egmont* and *Horn* to be apprehended, and carried, under a Guard of 3000 *Spaniards*, to the Castle of *Ghent*. There being secured, he immediately called an Assembly, mostly made up of the Members of the Privy-Council, to whom he notified his Commission, which was to take cognizance of the Troubles of *Flanders*, and punish such as had been the Authors of them with the utmost Severity. At the same time he advised with them, touching what Judges he should appoint, and in what manner they should proceed against the Prisoners. *Viglius ab Aysela* President of the Privy-Council, to whom they all referred much, by reason of his Age and long Experience, was of Opinion, that since the Privy-Council, the Great-Council, and the other inferiour Judges had already more Business than they could easily dispatch; a new Council, or Junto, made up of the most learned and experienced Judges and Counsellors of different Provinces, should be formed to try the Prisoners. *Viglius's* Opinion was by all approved of, and put in execution; this new Council was entitled by the *Spaniards*, *The Council of the Troubles*, but by those of the Country, *The Council of Blood*. From this Council the Duke of *Alva* excluded all the Members of the Council

cil of *Brabant*, because they were sworn to the Estates, whose Privileges, said he, they maintain too sanguinly. He had also taken very ill that the Council, and even the Estates of *Brabant*, had declared themselves in favour of the Count of *Egmont*, by maintaining that he ought to enjoy their Privileges on account of the Seignory of *Gaesbeeck*, which he had purchased in *Brabant*. He declared that he did not thereby intend to curtail their Rights, but only to prevent the Abuse of them, and that as the Crime of High-Treason did no ways belong, in yirtue of their Privileges, to their cognizance, he was resolved to proceed even against those of *Brabant*, who should be attainted of Treason, without their Advice or Approbation.

THE Members of the new Council being chosen, the Duke of *Alva* declared himself Head of it; and gave them to understand, that they were only to advise, but that the whole Power of deciding Matters was lodged in himself, in pursuance of the Commission he had received from the King. The Council, however, met twice a-day to examine such Causes as any ways related to the Troubles, all the other Councils and inferiour Judges being forbidden to meddle with them, and even those, that had already begun to take cognizance of such Causes, commanded to forbear all further Proceedings. The Countess of *Egmont*, fearing lest her Husband should be judged by this Council, presented several Addresses to the King, which she put into the Hands of the Duke of *Alva*, laying before his Majesty, that as her Husband was a Knight of the Golden Fleece, he ought not to be judged, according to the Privileges and Statutes of that Order, but by a Council of

Knights of the same Order. Her Addressee were not presented to the King, but had for Refeript from the Countess, that the Duke was impow'ed by the King as Lord of *Flanders* to judge of this Affair without any Dependency upon the Knights of the Order. The Countess perceiving by this Answer, that there was no Hopes of prevailing with the Duke or Council, had recourse to the Estates of *Brabant*, to the Emperor *Maximilian II.* and to all the Electors and other Princes of the Empire, but to no purpose; the Duke of *Alva* exaggerating to the King the dangerous Consequences that would undoubtedly attend a Pardon. Sentence of Death was therefore pronounced upon both the Prisoners the 4th of *June 1568*, as guilty of High-Treason, by favouring and being privy to the wicked Conspiracy of the Prince of *Orange*, encouraging those of the *Association*, and protecting the Sectaries, professed Enemies both to the Holy *Roman Church*, and to his Majesty. The Reader will find in this valuable Piece all the most minute Particulars not only of their Trials, but likewise of their Death. The Count of *Egmont* seemed greatly concerned, not for himself, but for his Wife and eleven Children, whom he commended to *Philip II.* by a very moving Letter written a few Hours before his Death, of which we have here the Copy. The *French Envoy*, after having seen him beheaded, wrote to *Charles IX.* his Master, that he had seen his Head fall who had made *France* twice tremble, viz. at the Battle of *St. Quintin* in 1557. and that of *Graveling* in 1558. The Count of *Horn* shewed less Concern, and refused at first to confess his Sins to a Man, saying that he had already confessed them to God, but yielded at last, as we are told,

to

to the earnest Entreaties of *Martin Rithave* Bishop of *Ipres*, whom the Duke of *Alva* had sent for the Day before to prepare them both for a Christian Death. The Sentence was executed the 5th of *June*, 1568, that is, the Day after it was pronounced, to the great Grief, not only of the People of *Brussels*, but of all the *Low-Countries*, of which they afterwards gave the most ample Proofs.

ARTICLE XVI.

An Apology, being a Series of Arguments in Proof of the Christian Religion. With a Postscript, concerning a late irreverent and unbecoming manner of treating Religious Subjects, in the Stile of Ridicule. Addressed to all Impartial Free-Thinkers.

All the Paths of the Lord are mercy and truth unto such as keep his Covenant and his Testimonies. Psal. xxv. 10.

As his ways are plain unto the Holy, so are they stumbling-blocks unto the Wicked. Eccl. xxxix. 24.

Homines ideo falluntur, quod aut Religionem suscipiunt omissa sapientia, aut sapientiae soli student, omissa Religione, cum alterum sine altero esse non possit verum. Lactan. l. 3. de falsa sap.

By *Edward Aspinwall, D. D. Sub-Dean of his Majesty's Chapel Royal, and Prebendary of St. Peter's Westminster, London: Printed for A. Bettessworth and C. Hitch, in Pater-noster-Row; and J. Jackson, in Pall-Mall, 1731; in 8vo. pag. 384. with a Preface of 30.*

THE

THE first Thing that occurs in this learned Piece, worth particular Observation, is the Author's Preface; wherein, addressing himself to all impartial Free-Thinkers, *1st*, he declares, that he is himself in the Number of those, who not only think, but speak with a just and rational Freedom, touching matters of Religion; that he has made it his sincere Concern to divest himself of every Bias, that Interest, or blind Passion might bring upon him; to the end, that his Mind, being thus disengaged from all partial Motives, might remain absolutely free, to determine itself by solid Reason, in the Choice of revealed Religion; and, that if any *Christian* Society should go about to debar him of this Method of trying and receiving their Doctrines of Faith and Practice, such proceeding would be a strong presumption to him, that the *Truth of Christ* is not among them; wherefore he would, by all just means possible, endeavour to estrange himself from them. This Method of examining and receiving the Articles of the *Christian* Belief, Worship, and Practice, is, as our Author suggests, entirely conformable to the Spirit of the *Gospel*, of the first Reformers of Religion, of Protestantism in general, and in particular of the Church of England, whose truly wise and *Christian* Moderation, in the Proposal of her Articles of Faith, perfectly suits, as he rightly observes, with *English Liberty*.

Secondly. He acquaints us with the Design of the Work, as well as the Method, in which he pursues it. The Design is no other than to present the Public, in few Sheets, with the Grounds and Reasons of his Belief in *Christ*, which he has so disposed, as to form, from the very Foundation

tion of Religion in general, a Climax, or Gradation of Arguments, the one supporting the other, and all tending to lead us, by so many sure and well-laid steps, to the principal Truth.

Thirdly, As it is become a kind of Fashion among those that distinguish themselves in their Discourses against the *Christian Religion*, to shew a more than ordinary Respect and Value for the Philosophic Tracts of the Antients; our Author takes notice, I. That tho' some few, amidst such infinite Numbers, according to their more refined Genius and Capacity, have occasionally interspersed, in their Compositions, some excellent Thoughts concerning Virtue; yet all of them, notwithstanding the Advantages of an extraordinary Genius, learned Education, and continued Study, have advanced very gross and absurd Notions concerning God and Moral Virtue, and transmitted to us many base Sentiments, in manifest contradiction to clear and universal Notions of true Virtue. Whereas, from the Beginning of the Book of *Genesis*, to the End of that of *Revelations*, there is not one Line concerning the *Deity* or *Virtue*; that contains one Expression derogatory from either of them, and does not treat of them both worthily, and with a perfect Conformity to Reason. Since, then, this pure and untainted Notion of God and of Virtue is to be found in the sacred Scriptures only; to what else, concludes our Author, can we ascribe so superior an excellence above those learned Antients, but to the Spirit of God, under whose immediate Direction the sacred Writings were first divulged to the World?

II. THO' many of the Philosophers have spoken many elegant and affecting Truths concerning Virtue; yet not one of them has undertaken

taken to compose any formal System of Religion, or to instil into their Hearers and Readers necessary practical Notions of Piety towards God; their whole aim having been to frame their whole Deportment, so as to render them useful Members of Society, and of the Common-wealth.

III. How beautiful soever and pleasing their Descriptions of Virtue may seem to us, the Encouragements to the Practice of it they could suggest, were so faint and ineffectual, that it could hardly be worth their while, for the sake of them, that Men should curb their Passions, and support a continual struggle against them. Our Author shews here the great difference there is, as to these most material Points, between the Writings of the Antient Philosophers, and the Holy Scriptures; and proceeds in the next place,

Fourthly, To lay before us the infinitely different View of the *Christian Religion*, and of *Modern Scepticism*; the former undertaking upon a Foundation as strong as Arguments, (next to self-evident) can render it, to ascertain to Men Immortality and eternal Life, in a state of absolute Felicity; the later, or rather *Irreligion* (which our Author, who takes great care throughout the whole Work, not to give any one the least Offence, distinguishes from modern Scepticism) proposing to those that range themselves under her Conduct, an absolute Immunity from the Terrors of any *after-reckoning*, and an utter annihilation, when the Thread of this Life is broken off. But this their proposal is attended, as he observes, with one dreadful Circumstance, *viz.* that there is not one solid Argument to be offered in support of this Immunity; the whole

of it resting upon this Shadow of a Support, a *meer may-be*, against which the whole Power of Reason and divine Testimony strongly oppose itself.

THESE are the Heads of the chief Matters contained in our Author's Preface, after which, and a Prooemial Discourse concerning the Cavillers against the *Christian Religion*, and their manner of arguing, with a short Answer to a Pamphlet against the *Free-Will of Man*; he proceeds to his main Design, which is, by a Scale of Truths contained in so many Propositions, to mount up by degrees, as by so many Steps, to that great Truth wherein the whole Race of Mankind is so highly concerned; namely, the coming of Christ, and his suffering for the Salvation of Men. The Method, in which he pursues his Design, is this; to prove,

I. THAT God made the World. That neither Matter, or its various Compounds, could be of themselves, or by chance. The necessary Consequence of which, is, that the whole System of Nature, the whole Frame of the Universe, with all their integrant Parts, is the pure Effect of that one necessary, infinite, self-existent Being, which we distinguish by the Name of God.

II. THAT, as the Creation and Formation of the Universe is the sole Work of God, the Description of it, which we read in the first Chapter of *Genesis* delivered by *Moses*, is, first, consonant to Reason; and, secondly, it bears these three Characters of Truth, *viz. Chronology, Chorography, and the peopling of the World* after it was created; and, consequently, that the *Books of Moses* contain real, and not fabulous

Accounts

Accounts of the Things therein delivered, and deserve our belief of them.

III. THAT it is possible for God to reveal himself and his Will to Man in a more particular manner than is known to us by his Works, or by the pure Light of Nature.

IV. THAT the Books of the Old Testament contain an express Revelation of God himself, and of his Will, to the *Jews*, and certain Prophecies also concerning future Events, which were literally fulfilled in their proper Times.

V. THAT the Obscurity of Stile, observable in those Books, is no Objection against their Credibility: that the said Books make use of Types, to signify beforehand certain Things to come; and that this Method of Prediction has also its proper Use and Effect.

VI. THAT the said Books contain several Prophecies, concerning the Birth and Actions of some Person that was to appear among the *Jews*, for the good of the whole World: and that these Prophecies were literally fulfilled in our Blessed Redeemer Jesus Christ, and in no other.

VII. THAT the Canonical Books of the New Testament are Genuine, and deliver a true Historical Account of our *Saviour's* Birth, Miracles, Doctrines, Suffering, Death and Resurrection, according as had been foretold in the aforesaid Prophecies.

VIII. THAT the Establishment and continual Progress of *Christ's* Religion, under the most raging Persecutions, and its Prevalence over the Idolatry of the Heathen World, and over the wicked Powers of evil Spirits, by imposing an absolute Silence on their Oracles, so as to become, not only the established Religion of the *Roman Empire*, but to flourish in almost

all other parts of the World, is an evident sign of its being the certain Work of God himself, and in a special manner, under the Care of his divine Providence; and consequently, that the *Christian Religion*, such as it is believed and taught by its true Professors, was truly a divine Revelation of God himself, and of his divine Will to Men, by his only-begotten Son *Jesus Christ*.

THE learned Author has judiciously selected, as the Reader may well perceive, the most strong and convincing Proofs that can be offered in behalf of the *Christian Religion*, which he handles so dexterously, that his Work, in our Opinion, may be justly entitled, *A demonstrative Proof of the Christian Religion*; and reckoned one of the best Performances of this kind, that has hitherto appeared in any Language. If the Free-Thinkers would be at the pains to peruse impartially this useful and valuable Piece, seriously examining the Grounds of the Christian Religion, as they are proposed by the Author; it is not to be doubted, but that they would clearly discern the Fallacy of their own Arguments, give over their Attacks upon Christianity, and submit, (if not prevented by other Motives,) to those divine and infallible Truths.

THO' this Book will, without doubt, have many Purchasers, yet we cannot help inserting here some Passages out of it, which claim a more immediate notice; such is that, Chap. III. Sect. 2. where the Author undertaking to prove, that the divine Work of six Days, contained in the first Chapter of *Genesis*, is consonant to Reason, he first answers a previous Question that may be made, *viz.* Why God would employ
six

six Days precisely, and not rather, (suitably to the divine Power) but one Day, or one Moment, to perfect the mighty work of creating Heaven and Earth? To this he answers, (after having shewn, that such a Creation is neither contrary to any Principle of Reason, or unworthy of a divine Power) that, as the six Days work of God, and his resting on the seventh, bear a relation to God's Commandment of keeping the seventh Day Holy; so it is not unlikely, that he employed six Days in Work, and rested on the seventh, in order to become himself (if we may be allowed to say so) a divine Example of six days Labour, and resting from all Work on the seventh; and so signify, with greater effect to Mankind, what Tribute of Duty he would require of them, viz. one Day in seven to be set apart, as a Day of Rest from all Business, and dedicated to his solemn Worship and Honour. 'Tis true, that the Observance of the Sabbatical Precept is no where mentioned in the Book of *Genesis*. But this cannot be alledged, to prove, that a Day of Rest was not then set apart by all true Worshipers of God; since the Account of several Matters, from the first Creation, down to the Departure of the *Israelites* out of *Egypt*, is so very short, that many particulars have escaped *Moses's* Pen, which we cannot doubt, but were done, and were a common Practice, during that Period. And, moreover, this Precept does not appear to be delivered on Mount *Sinai*, as a new Institution, which may be gathered from *Gen. ii. 2. Exod. xvi. 23, 25.* and

XX. II.

OUR Author having thus solved this Question, takes notice, in the next place, of a Singularity, in the Method of drawing up, and describ-

bing the particular Facts, very remarkable in the Books of *Moses*; and this is, that Matters are frequently mentioned in general, and in an inverted Order, before they were done; after which, follows a particular Description of them. So, ver. 2. Chap. ii. of *Genesis*, the *Earth and the Waters* are mentioned separately and apart, before they were created, or actually separated from one another. Again, ver. 20. the *Waters* are said to *bring forth abundantly, the moving Creature that hath Life, and Fowl*; whereby it may seem, as if the Fishes of the Sea, and Fowls of the Air derive their Being from the Pregnancy of the Waters. But we plainly gather from the following Verse 21. that this was not the meaning of *Moses*, it being said there, that *God created great Whales, and every living Creature that moveth, &c. and every winged Fowl*. Likewise, ver. 24. we read, *Let the Earth bring forth the living Creature, Cattle, Creeping thing, Beast, &c.* whereas, ver. 25. it is said, *that God made the Beast, the Cattle, and every Creeping thing, &c.* So, that in reading the first Chapter of *Genesis*, (the same may be observed of the tenth, and others) we are not to apprehend the particulars, when first mentioned to be, as then in being, or done; for this would render the Text inconsistent with itself, and quite defeat the intent of the Writer; but we must proceed to the Passages where those particulars are distinctly described, and by this Rule, chiefly form a just Notion of the Writer's meaning.

If this plain and easy Rule be used, all the Difficulties concerning the System of the Creation, described in the first Chapter of *Genesis*, will quite vanish. We must however beg leave to insert here, in few Words, our Author's Paraphrase

raphrase upon the more remarkable Texts of that Chapter.

Ver. 1. *In the Beginning God created Heaven and Earth*; that is, says he, Heaven and Earth had no Beginning, or did not begin to be, till God created them.

Ver. 2. *And the Earth was without Form, and void, and Darknefs was upon the face of the Deep.* As the *Earth* and *Deep* were not as yet in being, they cannot be understood in the proper meaning of these Words; wherefore the Terms *Earth* and *Deep* are spoken figuratively, and by way of Anticipation or *Prolepsis*, and also *Metonymice*, or the thing containing for the thing after contained, to denote the Space where now the *Earth* and *Deep* are; and then the Verse will run thus: And where now the *Earth* is, or in that Space, there was nothing then, but all was utterly a *Void*. And likewise in the Space now occupied by the *Deep*, all was *Darknefs*. *And the Spirit of God moved upon the face of the Waters*, that is, the *Spirit* or *Power* of *God* moved, or operated in the Space where all was *Darknefs*, to produce *Light*; for it immediately follows, *And God said, let there be Light.* Our Author is of opinion, (and indeed more agreeably to the Text) that this *Light* was not the natural Effect of a lucid Body, but of the divine Power only.

As to the second Day's Work, Ver. 6, 7, 8, after having premised, that by the *Firmament*, or (as it is more properly explained in the Margin of the Bible) *Expansion*, is meant an open Space of Air from the Earth upwards, and that this Space could not be Space only, for that was coeval with God himself, and eternal; he paraphrases upon the Text thus:

Let there be a Firmament or Expansion, that is, Let the open Space above the Earth be filled with a thin transparent Body, to be a proper Subject of Light, and also capable (as it immediately follows) to divide the Waters that were (or that were to be) under the Firmament (or Expansion) from the Waters which were (or were to be) above the Firmament; that is, to support the Clouds (as it is plain from many Places of the Scriptures) which in their Seasons were to water the Earth.

Ver. 9, 10. And God said, *Let the Waters under the Heaven be gathered into one Place, &c.* that is, Let there be Waters gathered together into one place to become Seas, and let there be dry Land to form the Bulk of the Earth, &c.

WE shall forbear, for brevity sake, to insert here any other of the many remarkable Passages, that we have observed in the Perusal of this learned Work, and are well worth particular notice; referring the Reader to the Book itself, which, as it is written with no less Piety than Learning, will prove of great use to those also who are already fully convinced of the Truths of the Christian Religion, by exciting them to fulfil all the Duties their holy Profession recommends. If any one should undertake to answer our Author's Arguments, it may be hoped he will take example by him, and do it in a decent manner, laying aside all Railing, Sarcasm, offensive Language, and whatever else is not conducive to the Discovery of Truth.

THE Author's Postscript, mentioned in the Title, deserves Perusal. He lays down there as a *first Principle*, that every one ought to be indulged the free Power of expressing and publishing his Thoughts relating to
Re-

Religion ; but as *Religion* is a matter of the greatest Concern and Seriousness, he adds, as another *first Principle*, that whatever relates to *Religion* ought to be treated with great Reverence and Sobriety : from whence he infers, that all Railing, Reproach, Drollery, &c. ought to be banished from the Discourses on either side, and even punished by the Civil Magistrate, as no ways conducive to the Discovery of Truth, but rather apt to provoke one another to Rancour and Enmity, and by degrees even occasion great Trouble to the State. He observes, that how ridiculous soever, and void of common Sense were the Theology, Rites, and Practices of the Heathens, yet the primitive Apologists for the Christian Religion did not employ their Pens in trifling Mirth and Raillery upon them ; neither did *Celsus*, and other Pagan Writers against the Christian Religion, employ their Learning to confute the Christian Doctrines, in the Style of Drollery and satyrical Wit. Neither our modern Adversaries therefore, or we, ought to do, or be suffered to do, what even the ancient Heathens judged to be unworthy of Men of Learning and Sobriety. “ If the Opposers of
“ the Christian Religion, says our Author,
“ have a mind to publish their Sentiments,
“ and make known the whole Strength of their
“ Objections against our Holy Profession—
“ their Writings (if free from all Raillery and
“ Satyr) will be read by all Men of Candour
“ with pleasure. For if Religion be true, the
“ more it is enquired into, the more it will be
“ found to be true ; and this will always admit
“ tance both more Conviction, and more Satis-
“ faction to the sincerely Religious. If it is not
“ true, it is very just and desirable that all
“ reli-

“religious Impostures should be banished from
“Men.”

THE Author often refers his Reader to the
Universal History, which is now publishing by
several Gentlemen; who are equal to the great
Task they have undertaken. This we willingly
take notice of, to encourage them to pursue so
useful, so laborious, and learned a Work.

ARTICLE XVII.

Rerum Italicarum Scriptores, &c.

That is,

*The Italian Historians from the Year of the
Christian Æra 500 to 1500, &c. By
Lewis Anthony Muratori. Milan 1723.*

VOLUME I.

Historia
Miscella.

IN this Article we shall give a succinct Ac-
count of the Authors contained in the first
Volume of this valuable Collection, beginning
as Muratori does by the *Historia Miscella*, or
Miscellaneous History, so called by reason of its
being a Collection of various Authors joined
together so as to make one continued History.
It consists of 24 Books (and 178 Pages) in
which are related the most remarkable Things
that were transacted in Italy from the Foundation
of Rome to the Year of the Christian Æra 806.
The eleven first Books are the same with the
ten Books of Eutropius's *Roman History* (com-
monly entitled *Eutropii Breviarium Historiæ Ro-
mance*), excepting some Additions made to them
by

by *Paulus Diaconus*, at the Request of *Adelberga* Wife to *Aricbis* Duke of *Benevento*, and Daughter to *Desiderius* the last King of the *Lombards*. *Eutropius* brings his History down to the Reign of *Julian*, commonly called the *Apostate*, whom he attended in his unhappy Expedition against the *Persians*, which makes some doubt whether or no he was a Christian. His History has been always highly esteemed by the Learned, and was, in the fourth Century, in which it was written, translated into *Greek* by *Capito*, one of the greatest Men of that Age. The five next following Books of this *Miscellaneous History* are commonly ascribed to *Paulus Diaconus*, and entitled, *Pauli Diaconi Appendix ad Eutropium*. But as we find in this *Appendix* several Accounts taken Word for Word from *Anastasius Bibliothecarius*, who flourished about fifty Years after *Paulus Diaconus*'s death, it is plain that he is neither the Author of the whole *Historia Miscella* (as some have maintained) nor even of this *Appendix*, such as it is in this Collection. *Muratori* is of opinion that this *Appendix* was at first composed by *Paulus Diaconus*, and afterwards much enlarged by some anonymous Author, from the Ecclesiastical History of *Theophanes* translated from the *Greek* into *Latin* by *Anastasius Bibliothecarius*. The other eight Books of this History are copied from the same Translation of *Anastasius*, with some Additions from *Eusebius*, *Rufinus*, *Orosius*, *Jornandes*, &c. Who thus collected the various Authors, of which the *Historia Miscella* is made up, is uncertain; tho' the Collection goes commonly under the Name of *Landulphus Sagax*. The Editors have followed in this Edition a very ancient Manuscript lodged in the *Ambrosian Library* of *Milan*; but because

because in process of time, there have been made many Additions to the said History, as it appears from other Manuscripts of a later date belonging to the same Library; they have taken care to give us also these Additions, but distinguished by the *Italick* Letter from the Text of the ancient Manuscript, which is printed in the *Roman*: so that, by this means, the Reader may distinguish, at one View, the ancient Text from the later Additions. In looking over this History, and comparing the Text of the ancient Manuscript with the later Additions, we could not help observing, that in the former there is no mention made of the famous Vision, that encouraged *Constantine* to join battle with *Maxentius*. This Vision is related at length in the Additions, that is, not by *Eutropius*, but by *Paulus Diaconus*, who also acquaints us, that not any of those who bore the Standard, in which the Cross was expressed, were either killed, wounded, or taken, excepting one, who seeing that the Enemy aimed chiefly at him, delivered the Standard to another, and was killed upon the spot. Most of the Crimes with which the Emperor *Julian* is commonly charged, are likewise taken from the later Manuscripts. The Faults, which are laid to his charge in the ancient Manuscript, are very inconsiderable (bating his having persecuted the *Christians*, and even that without putting any one to death upon that score) and mostly proceeding from Good-nature. The Character we have of him there, is as follows.

“ He was a great Man, and would have go-
 “ verned with much Glory, had not he been pre-
 “ vented by Death. He was well versed in
 “ all the Branches of polite Litterature, en-
 “ dowed with great Eloquence, and an ex-
 “ traordinary

" extraordinary Memory, liberal towards his
 " Friends, but not so careful as a Prince ought
 " to be, (the Author means by this, that he
 " was easy to be imposed upon by his Friends
 " and Ministers, which Fault he has hinted at
 " in another place) most just towards his Sub-
 " jects; he suppressed all the Taxes he could,
 " had a due Care of the publick Revenues, was
 " kind and affable to every body, greedy of
 " Glory, a great Persecutor of the *Christian*
 " Religion, but without shedding of Blood;
 " he was not unlike *Marcus Antoninus*, whom
 " he studied to imitate." We have a quite
 different Character of this Prince in the Addi-
 tions, where, amongst other things, we read
 the following Story, viz. That *Julian*, in his
 Expedition against the *Persians*, being come to
 the City of *Carra*, withdrew there, with some
 of his most intimate Friends, into a Temple be-
 longing to the *Pagans*, in order to offer up a
 Sacrifice to the Gods before he attacked the
 Enemy, who lay encamped near that City. The
 Sacrifice being performed, he placed Guards
 round the Temple, enjoining them to let no
 body approach it, 'till such time as he should re-
 turn from the Battle. He did not doubt in the
 least but that he should obtain a complete Victory,
 it having been promised him by the God *Mars*
 in the following Words; *Nunc omnes aggredimur*
Dei victoriae trophæa referentes circa fluvium
Tigrem. Horum ego dux ero Belligerator Mars.
 But it happened quite otherwise than he ima-
 gined. The *Roman Army* was entirely routed,
 and *Julian* himself killed. The *Christians* of
Carra no sooner heard of his Death, than, for-
 cing the Guards, they broke into the Temple,
 where they found a Woman hanging by the
 Hair,

Hair, with her Arms stretched out, and her Belly ripped open ; which cruel and barbarous Murder had been committed by *Julian*, to the end he might examine her Entrails, and discover in them the Event of the approaching Battle. These, and many other such Accounts, which are to be found especially in the eleven first Books, and in all the Editions of the *Miscellaneous History*, have been taken from Manuscripts of a much later date than the ancient *Ambrosian* Manuscript. The Editors have taken care to give us all along the various Readings, and at the end of this History the Additions made to it, probably by *Landulphus Sagax*, which have never been published before. These Additions are in substance only an Abridgment of *Paulus Diaconus's* Additions, and mostly with his Words.

Jordanis
five *Jor-*
nandis Hi-
storiæ de
Getarum
five *Gotho-*
rum Ori-
gine &
Rebus
gestis.

WE have next to the *Historia Miscella* in this first Volume the History of *Jornandes*, who gives us a very particular and distinct Narration of the Origin and Exploits of the *Geta* or *Goths*. As we have already given some Account of this History in our N^o IV. p. 274. we shall only add here, that *Jornandes's* History is nothing else but an Abridgment of that written by *Cassiodorus*, but long since lost, to the great regret of all the Learned. The most correct Edition of *Jornandes's* History is that of *Roan*, where it was published amongst the Works of *Cassiodorus* in 1679, by *F. Garetius* a Monk of the Congregation of *S. Maur*. This Edition our Editors have followed, after having diligently compared it with an antient Manuscript of the *Ambrosian* Library. What they found in *Garetius's* Edition, that was not in the said Manuscript, is printed in the *Italic* Letter. Besides the History of the *Goths*,

Jor-

Jornandes wrote another entitled, *De Regnorum & Temporum Successione*, in which we have the Series of all the Kings of the *Assyrians*, *Medes*, *Persians*, *Greeks*, and *Romans*, with the Time each of them reigned. He brings the History from *Adam* down to the Reign of the Emperor *Justinian I.* What he relates of the *Romans*, is mostly taken word for word from *Florus*, whom he takes care never to name, as if he designed to make it pass for his own.

As *Procopius* treats of the Affairs of *Italy*, he has been inserted into this Collection of the *Italian Historians*, tho' his History was written originally in *Greek*, and he himself of that Nation. His History contains the most remarkable things that happened in *Italy* from the first coming of the *Goths* under *Theodoric*, to the XVIIIth Year of the *Gothic War*, that is, from the Year 489 to 552. *Procopius* served under *Belisarius* in the War he carried on against the *Goths* in *Italy*, and was an Eye-Witness of what he writes. We have four Books which are entitled; *De Bello Gothico*, written by *Procopius*; but the fourth ought rather to be called a *Miscellaneous History*, since in it the Author relates the Wars of the *Romans* with the *Persians* and *Vandals*, and resumes the Thread of the *Gothic War* only in the twenty first Chapter. The History of the *Goths*, written in *Latin* by *Eutardus Aretinus*, was all borrowed from *Procopius*, tho' he published it as his own. *Procopius's* History of the *Gothic War* has been translated into *Latin* by *Christophorus Persona* (but wretchedly) *Hugo Grotius* and *Claudius Maltretus* Jesuit. *Muratori* has followed this last Translation, which was printed at *Paris* in the Royal Printing House in 1662, together with the other Works

Works of *Procopius*, making two Volumes in the Collection of the *Byzantine Historians*.

THE Account *Procopius* gives us of a certain Island, which he calls *Brittia*, is worth taking notice of. This Island (according to his geographical Description of it, which is very confused and perplexed) lies in the Ocean, over-against the Mouth of the *Rhine*, between *Britain* and *Thule*, distant about two hundred Furlongs from the Continent. It is inhabited by three most numerous and powerful Nations, each of them having their proper King, *viz.* the *Angles*, *Frisones*, and *Britons*. He describes the eastern part of this Island as a very wholesome, pleasant, and fertile Country; whereas the Air of the opposite side is so pestilential, that no living Creature, excepting Serpents, Vipers, and such other venomous Insects, with which it abounds, can bear it without dying in less than half an Hour's Time. This moved the antient Inhabitants to separate, by a great Wall, the East part of the Island from the West. If any one should be so bold as to venture over this Wall, we are assured that he would die upon the spot, oppressed with the poisonous Air of that inhospitable Climate. The opposite Coast of the Continent has a great many Villages inhabited by Fishermen and Merchants, who trade to the said Island of *Brittia*, and are subject to the *Franks*, but exempted by them from all Taxes, on account of their being charged with another much more troublesome and heavy Burden; which is, that of transporting to the Western Parts of the Island of *Brittia*, the Souls of such as die on the Continent. Each of the Inhabitants in his turn is obliged to perform this Office, which, as it is always done in the dead Time

Time of the Night, those, whose Turn it is, retire to bed about the close of the Evening, in order to be ready at the first Call, which they never fail hearing about Mid-night; and no sooner hear, but they make all possible haste to the Sea-side, where they find Boats fitted with all that is necessary for this short Voyage.

THEY see no body; but nevertheless the Boats are commonly so loaded with invisible Passengers, that they are scarcely a finger's breadth above Water. When they land (which they do in one Hour's rowing, tho' they can never make this Passage with their own Vessels in less than twenty four Hours sailing) they hear all their Passengers called over one by one, by the Names of their Families; by their former Titles and Dignities; and the Women both by their own Names and those of their late Husbands. In the mean while, the Boat by degrees becomes lighter, and at last quite empty. Then they return home and acquaint their Countrymen with the Death of many, which by no other means they could have been so soon informed of. I should have had the Curiosity enquire what became of the Boats, which they to found ready every Night for conveying the Souls to this Purgatory. If they had them for their pains, they made, methinks, a very good hand of it, and had no reason to complain of this as an insupportable Burden. *Procopius* assures us, that however fabulous this Account may appear to some, he has heard it attested by innumerable Persons, who knew it not by bare hear-say, but had themselves been often concerned in whatever he has related. And here we may observe by the way, if such

Chimerical Accounts were in those days believed by the generality of the Learned themselves; how easy a matter it might have been then, and much more in the ensuing most dark and dismal Centuries, to introduce and establish, without much opposition, the absurd Doctrines of Purgatory, Transubstantiation, &c. the People being then inclined to believe the greatest Absurdities, especially when they were proposed under the Notion of Mysteries in Religion. The Editors have annexed to this History, the Explanation of the *Gothic, Vandal, and Lombard* Names done by *Hugo Grotius*.

Excerpta
ex Agathia.

THEY have also thought proper to add to *Procopius's* History of the *Gothic War*, the Continuation of the same History from the first and second Book of *Agathias*, who also flourished in the Reign of the Emperor *Justinian*, and is commonly reckoned the best Writer of that Age. The Wars between the *Romans* and *Goths* lasted no less than twenty Years: the Transactions of the first eighteen are related by *Procopius* and those of the two last by *Agathias*. But as in *Agathias* they are interwoven with many other Transactions, which have no relation to the Affairs of *Italy*, *Hugo Grotius* made an Abstract in *Latin* from the first and second Book of this Author, of what relates particularly to *Italy*, and to the War carried on by the *Romans* against the *Goths*. This Abstract is what we have in this Collection according to the *Amsterdam* Edition in 1615. *Agathias* wrote also the Wars of the *Romans* with the *Franks, Vandals, Huns, and Persians*, besides some Compositions in Verse. The Account he gives us of the Genealogy of the *Persian* Kings, and the Form of Government antiently used by them,

them, has been always much esteem'd by the Learned. *Suidas*, (whose *Lexicon* is mostly made up of Words, taken from the Works of *Agathias*) tells us, that this Author was born at *Smyrna*; that he was by Profession an Advocate; and that in Propriety of Words, and Politeness of Style, he far exceeded all the Writers of his Time. *Baltassar Bonifacius*, in his Book entitled *de Romanæ Historiæ Scriptoribus*, which is highly esteemed by the Litterati of *Italy*, endeavours to prove that *Agathias* ought not to be counted amongst the *Christian* Writers, he never having embraced that Religion, according to him.

PAULUS DIACONUS, so called by reason of his having been a Deacon of the Church of *Friuli*, (tho' some call him, by the Name of his Father *Warnafrius*, *Paulus Warnefridi*, and others, from the Profession he betook himself to in his latter Years, *Paulus Monachus*) was originally a *Lombard*, born in the City of *Friuli*, and educated in the Court of the *Lombard* Kings at *Pavia*. After *Desiderius*, the last King of the *Lombards*, was taken prisoner by *Charlemagne*, and carried to *France*, *Paulus Diaconus* retired from the World, and became a Monk in the famous Monastery of *Monte Cassino*, where he in six Books wrote the History of the *Lombards*, (which we have in this Collection) from their first Origin down to the Reign of *Luitprandus*, who was their XVIIIth King that reigned in *Italy*, and died in 743; whereas their Reign was extinguished in 774. As *Paulus Diaconus* was himself a *Lombard*, and therefore as we may suppose, well informed of the Affairs of his own Nation, and had read the History of the *Lombards* written in the

Pauli Diaconi Historia Langobardica.

same Century, in which they began to reign in Italy, by *Secundus Tridentinus**, whom he often quotes; his Authority ought to weigh down several Objections, which have been made by some modern Authors against his History. 'Tis true he has fallen into some considerable Mistakes, (tho' some Things held by *Cluverius* for Mistakes are far from being such, as *Hugo Grotius* learnedly evinces,) in relating foreign Transactions; and such as happened long before his Time; but in the Affairs of his own Nation, he is, generally speaking, very exact. In the publishing of this History, our Editors have followed the *Hamburg* Edition of 1611, as the most correct, to which *Horatius Blancas*, a Roman, has added very learned Notes, never before published, wherein he either corrects, or explains such Passages as have given occasion to some Critics to depreciate this History. He has also prefixed to the History, the Catalogue of all the *Lombard* Kings that reigned both before and after they came to settle in Italy. As to the Fragment, which *Fridericus Lindenbrogius* has annexed to the *Hamburg* Edition of *Paulus Diaconus's* History, as written by him, Mr. *Muratori* is of opinion that it is spurious.

1. Because it is found in no other Manuscripts but the *Palatine*.
2. Because the Author of it places the taking of *Pavia*, and the Imprisonment of *Desiderius*, the last King of the *Lombards*, upon which ensued the total Ruin of their Kingdom, in the Year 773. Whereas all the other Authors are unanimous that the Kingdom

* *Secundus Tridentinus*, was originally a *Lombard*, but born in the City of *Trent*, whence he is called *Tridentinus*, and flourished, according to *Baronius*, about the Year 615. He wrote the History of the *Lombards*, which is now lost.

of the Lombards in Italy, was extinguished in the Year 774, which *Paulus Diaconus*, who was an Eye-witness of all that happened, could not be ignorant of. 3. Because *Paulus Diaconus* speaks always with great Respect of the Lombard Kings, and favours them where-ever he can; on the contrary, the Author of the Fragment treats them with Contempt, and shews all along a private Aversion to them. As for instance, speaking of *Desiderius*, who first was Duke of Tuscany, and afterwards King of the Lombards, he calls him, *Desiderium quendam Ducem Langobardorum*, as if he had been one of an obscure Condition, and no ways known. The Editors have added the various Readings both from the *Ambrosian* and *Modæstian* Manuscripts, which, together with the Notes of *Heratius Blancus*, make this Edition of *Paulus Diaconus's* History much preferable to any that has hitherto appeared.

We have just now received from Italy, the 18th Volume of this Collection containing the following Pieces.

166. *Vite Episcoporum & Patriarcharum Aquilejensium* à primo Christianæ Æræ seculo ad Annum 1358, ab Auctore Anonymo circiter eundem Annum conscriptæ, atque antea à Muratorio editæ. Subjicitur, & nunc primum evulgatur Liber de Vitis & Gestis eorundem Patriarcharum. Auctore Antonio Bellomo. Denique succedunt Additamenta à Manuscripto Codice, *Vaticana Bibliotheca* petita, & Chartæ quædam ad *Aquilejensem* Ecclesiam spectantes, luce hucusque carentes. Pag. xi.

167. *Petri Pauli Vergerii Justinopolitani Vita Carrariensium* Principum ad Annum circiter 1355. nunc primum editæ à Manuscripto Co-

dice *Bibliotheca Estensis*, & cum duobus aliis *Bibliotheca Ambrosiana* collatæ. Pag. 109.

168. *Ejusdem Orationes & Epistolæ* variorum Historicarum nunc primum prodeunt è Manuscripto Codice *Bibliotheca Estensis*. p. 185.

169. *Breviarium* Italicarum Historiarum à temporibus *Friderici Secundi Augusti* usque ad Annum 1354, ab *Anonymo Italo*, sed *Synchrono Auctore* conscriptum, nunc primum è Manuscripto Codice *Bibliotheca Paulina Lipsiensis*, olim *Vetero-Cellensi*, in lucem prodit. p. 249.

170. *Petri Azarii Notarii Novariensis Synchroni Auctoris* *Chronicon* de Gestis Principum *Vicecomitum* ab Anno 1250 usque ad Annum 1362.

171. Accedit *Opusculum* ejusdem Auctoris de *Bello Canapiciano*, omnia è Manuscripto Codice *Bibliotheca Ambrosiana*. p. 290.

172. *Chronicon Placentinum* ab Anno 1222, usque ad Annum 1402. Auctore *Johanne de Mussis*, Cive *Placentino*, nunc primum prodit ex Manuscripto Codice *Bibliotheca Estensis*. 441.

173. *Annales Mediolanenses* ab Anno 1230, usque ad Annum 1402, ab *Anonymo Auctore* literis consignati, nunc primum in usum omnium proferuntur è Manuscripto Codice *Novariensi*.

p. 635.

174. *Chronicon Bergomense Guelpho-Ghibellinum*, Auctore *Castello de Castello*, ab Anno 1378, usque ad Annum 1407. nunc primum prodit ex Manuscripto Codice *Bergomense*. p. 841.

175. *Ordo Funeris Johannis Galeatii Vicecomitis Ducis Mediolani* peracti Anno 1402, & *Oratio* tunc habita in ejus laudem a *Fr. Petro de Castelletto*, Ord. *Eremitarum S. Augustini*, nunc primum luce donantur ex Manuscripto Codice *Viri Clarissimi Francisci Arisii Cremonensis*. 1024.

176.

176. *Specimen Historiæ Sozomeni Presbyteri Pistoriensis* ab Anno Christi 1362, usque ad 1410. nunc primum tenebris erutum ex Manuscripto Codice Nob. Viri Jo: Baptista Restæ.

p. 1057.

THE nineteenth Volume is now in the Press, as we are informed by Mr. Argelati, and will contain the following Pieces.

177. *Chronicon Patavinum, Italica Lingua conscriptum* ab Anno 1311, usque ad Annum 1406. Auctore *Andrea de Gatis*, nunc primum prodit ex Manuscripto Codice *Bibliothecæ Estensis*.

Adnectitur eadem Historia, qualis scripta fuit à *Galeatio Gatis* Andrea Patre, & ipsa nunc primum luci reddita ex Manuscripto Codice *Bibliothecæ Estensis*.

178. *Georgii Stellæ Annales Genuenses* ab Anno 1298, usque ad finem 1409 deducti, & per *Johannem Stellam* ejus Fratrem continuati usque ad Annum 1435. ex Manuscriptis Codicibus uno *Veronensi*, geminis *Ambrosianis*, & uno *Genuensi*, nunc primum in lucem educti.

179. *Chronicon parvum Ripaltæ* ab Anno 1195, usque ad Annum 1405. nunc primum prodit ex Manuscripto Codice *Malaspineo*.

Mr. Argelati, who gives us a distinct Account of these Pieces, highly commends the History of *Andrew de Gatis*, and assures us that, as to the Politeness of his Style, he is scarce inferior to the *Villanis*, whom he far exceeds both in Method and easiness of Expression.

ARTICLE XVIII.

Histoire de *Dannemarck*, avant & depuis l'établissement de la Monarchie. Par Mr. J. B. des Roches, Escuyer, Conseiller & Avocat General du Roi Tr. Chr. au Bureau des Finances & Chambre du Domaine de la Generalité de la *Rochele*.

That is,

The History of Denmark, before and since the Establishment of the Monarchy. By J. B. Des Roches, &c. Six Vol. 8vo. Amsterdam 1730.

THE Author's Design is to write a complete History of *Denmark* from the first Origin of the *Danish* Nation down to the present Times. In his Preface he gives us a general Idea of the History of *Denmark*, with an account of the Manners, Religion, Laws, &c. which were in use among the antient *Danes*. To this purpose he observes,

1. THAT tho' most Authors reckon the Origin of the *Danish* Nation, from the Reign of *Dan* their first King, who flourished 1038 Years before the *Christian Aera*, yet we find in History a long Series of Judges, who governed the Nation before the Establishment of the Monarchy; nay, if we trace this Nation back to its first Origin, we shall even find in some Historians, such of *Noah's* Posterity, as peopled this Country. These Authors distinguish three Periods or Intervals, and in them three different Forms of Government. In the first Interval they place those, who, sprung from *Japheth*; first inhabited the Country; and among

among whom the Form of Government was Paternal or Patriarchal, every Father being the chief Sovereign of his Family. If we give credit to the antient *Gothic* Chronicles, *Gomer* II. Great Grand-Son to *Japheth* Son of *Noah*, about the Year of the World 1850, led a Colony from *Scythia* into *Cimbria*, and settled there. They add, that he died in the Year of the World 1960, and that from him the Country was called *Cimbria*. The second Interval comprehends the Judges, or Dukes who governed *Cimbria*, (now *Jutland*) and were chosen by the People now very numerous. The Judges began to govern in the Year of the World 1960, and continued to the Year 2910. The third Interval comprises the monarchical Government. The Nation began, in the Year of the World 2910, to be governed by Kings, which Form of Government it has continued, with very little Variation, as to the more or less Power of the Kings, to this day. However we meet now and then with Inter-regnums, and also with several collateral Kings. This third Interval may be considered under two different Aspects, viz. under the *Pagan*, and under the *Christian* Kings. The former reigned 1850 Years, that is, from the Year of the World 2910, to the Year of the *Christian* Era 812, when *Harald Klack*, who ascended the Throne in 813, was baptized at *Mentz* in 826. The time of the *Pagan* Kings is looked upon by some as fabulous, and by others as dubious; but that of the *Christian* Kings, is universally acknowledged as certain, at least with relation to Matters of Fact, tho' the Writers, as well domestick as foreign, often disagree widely in point of Chronology, and chiefly in the first Centuries after the establishing of Christianity.

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THE celebrated *Thormod Torfæus*, Historiographer to the King of *Denmark*, reckons the Origin of the *Danish* Monarchy only from the Migration of the *Asiatics*, and maintains, with a great deal of Probability, that before that Time, we can have no certain Epoch for the History of the Northern Kingdoms. He lays it down as an undoubted Truth, that this Migration happened, under the Conduct of *Odin* a famous Magician, about seventy Years before the Birth of *Christ*, and that he spent ten Years in subduing *Russia*, *Denmark*, *Norway*, *Sweden*, and some of the neighbouring Countries, so that he established his Son *Skjold*, King of *Denmark*, about sixty Years before *Christ*.

2. OUR Author endeavours to prove that the Kingdom of *Denmark*, had been always hereditary, till the Reign of *Waldemar I.* when the Senators acknowledged his Son *Canute*, as next Heir to the Crown; and promised to pay their Allegiance to him after his Father's Death. From this Time he dates the Kingdom's being Elective; whatsoever was done afterwards, having been but the Superstructures upon those Foundations, which were then laid. After the Death of *Waldemar* and his Son *Canute*, the Senators and Bishops prosecuted their pretended Right of electing so vigorously, that the Kings were at first forced to submit, and acknowledge the Crown as their Gift. *Abel* was the first, as our Author tells us, who, of his own accord, had recourse to the States of the Kingdom to ascertain the Crown, which was due by Hereditary Right to him and his Children. The Reason of this was, says he, because that Prince being respected as accessory to the Death

of the King his Brother ; and seeing that his Hereditary Right was thereby called in question by the Senators and Ecclesiastics, who were glad to lay hold on all such Opportunities ; thought that he should put an end to all Disputes, and settle the Crown in his Posterity, by causing himself to be elected, and his Children to be declared his lawful Heirs : which he did accordingly. But the Nobles after his Death excluded his Children from the Crown, calling in *Christopher* his Brother, and thereby gave the finishing Stroke to Hereditary Right. Our Author, who dedicates this History to the King of *Denmark*, seems to be mightily concerned about the establishing of that Chimæra, called Hereditary Right to Kingdoms ; but does not fully answer such Facts, as have been produced by other Writers, in order to prove that the Right of electing their Kings, was lodged in the People of *Denmark*, even when Monarchical Government was first introduced amongst them ; and that King *Abel* was only forced to acknowledge that Right, which had been suppressed by the unjust Usurpation of his Predecessors. This Right however of electing was given up by the People, Clergy, and Nobles, in the Reign of *Frederic III* ; the Kingdom declared Hereditary, and the King absolute ; of which Transactions it will not perhaps be amiss to give here a distinct Account, since our Author lays great stress upon this solemn, and, as he calls it, voluntary Renunciation, in order to prove, that the Kingdom of *Denmark* is, at least now, without all dispute, hereditary ; the King's Power uncontrollable ; and that the People have no warrantable Pretence to intermeddle in public Affairs.

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FREDERIC III. finding his Coſſers quite exhauſted by the long and expenſive Wars he had carried on; convened the States of the Kingdom, in order to lay before them the need he ſtood in of Subſidies, wherewithal to pay the Arrears due to his Troops. At the opening of the Aſſembly, there aroſe hot Diſputes between the Nobles, and the Deputies of the People; the former pretending to be exempted, by virtue of their Prerogatives, to be independent both on the Crown and People, and to be free from all kind of Taxes; the latter oppoſed this Pretenſion as unreaſonable in ſuch Circumſtances, and Calamities, as the whole Kingdom laboured under. The Repreſentations of the People, who caſt ſome Reflections upon the Nobles, fired their Pride to ſuch a degree, that *Otho Grøgg*, a leading Man amongſt the Senators, could not forbear telling the Repreſentatives of the People in a violent Paſſion and diſdainful manner, that they ſeemed not to be, as yet, well acquainted with the Prerogatives of the Nobility, and to have forgotten their own Condition; that being but Slaves of the Nobility, they ought to ſhew them more reſpect; which if they reſuſed to do, proper Meaſures would be taken to put them in mind of their Duty; the Nobility being reſolved to maintain, to the utmoſt extremities, the Rights and Privileges of their Rank. This haughty and unreaſonable Speech raiſed a general Indignation among the People, which *Nanſon* their Speaker and Preſident of *Copenhagen* perceiving, roſe up and answered; That the Nobles were greatly miſtaken, if they imagined that the People would ſuffer themſelves to be treated by them as Slaves; and that they ſhould ſoon be con-

convinced of the contrary, in a manner, which they perhaps would not like. Upon this, breaking up the Assembly in great Confusion, he retired with the Clergy (who were likewise highly enraged against the Nobles, because they engrossed the whole Administration of public Affairs to themselves) and Commons to the Brewers Hall, to execute there a Design he had agreed upon beforehand with the Bishop of *Copenhagen*. The Design was to humble the Pride of the Nobles, and thereby better the Condition both of the People and the Clergy, whom the Nobility held in the utmost Contempt. The Means they fixed upon, as the most proper for the compassing of this Design, was to endow the King with an absolute Power, and declare the Succession hereditary in the Royal Family. To this, *Nansen* exhorted the People with a very artful and cunning Speech, in which, after having represented, with no small Exaggeration, the over-grown Power of the Nobles; their haughty and tyrannical Behaviour towards the People; and the Contempt they shewed, on all Occasions, to the Clergy, &c. he concluded, that the only means to put a stop to the many Calamities, which the People had so long groaned under; and shake off the insupportable Yoke of the Nobility; was, to re-establish the antient Form of Government, by declaring the Succession to the Crown hereditary; and giving the King (whom he took care to represent as highly concerned for their Calamities, and ready to rescue them from their Slavery) an absolute Power. The Proposal was approved of by the whole Assembly, and the Execution of it unanimously resolved upon; but however, as it was already late in the Night, the Affair

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was put off to the next day. During this Interval, the Superintendant *Swan*, Head of the Clergy, and *Nanfon*, discovered their Intentions to *Hannibal Seestede* Prime Minister, who immediately communicated the same to the King. Our Author tells us here, that this Project was no sooner proposed to the Queen, but she approved of it; but that the King (whether out of Conscience, he not caring to assume an absolute Power over a free People; or because he looked upon the Proposal as dubious and of dangerous Issue, is uncertain) declared at first, that he should be very glad to see the Crown fixed upon his Family by the unanimous Consent of the whole Kingdom; but as to absolute Power, he was no ways fond of it, being very sensible that it would at last prove highly prejudicial to the Public Good, and expose the Kingdom to many and great Inconveniences. But the Queen, who had not so tender a Conscience, especially in things that flattered her Ambition, soon found means to free the King from all his Scruples, and prevail with him to accept of such an advantageous Offer. He promised to set the common People at liberty; allow the Citizens to wear Swords; and restore the Clergy, who, by the Nobles, had been brought very low, to their antient Dignity and Splendor. In the mean time, the Nobles, who had not had the least Intimation of such Proceedings, met again, in order to make new Proposals to the Representatives of the People, which they believed might prove satisfactory. But they were strangely surpris'd, when, all on a sudden, they received Advice, that the Deputies of the People were coming to invite them to concur with the Commons and Clergy, in offering the King
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an absolute and hereditary Authority. Soon after the Deputies appeared with *Nanjon* at their Head, who, after having acquainted the Assembly with the Resolution unanimously agreed upon by the People and Clergy, and commended it, in few Words, as the most proper Expedient to deliver the Kingdom from the Dangers it was threatened with, and to redress the common Grievances; added, that they were come to ask the Consent of the Nobles, but that there was no time to deliberate upon Matters, because the King, who was privy to the whole Affair, waited in the Hall of Audience for their Answer. As the People were armed, and supported both by the Clergy and Soldiery, the Nobles answered, that they were willing to join with them in favour of the Royal Family and the Public Good; but that an Affair of such consequence ought not to be transacted blindly, and without mature Deliberation; wherefore they desired some Time might be allowed them to digest Matters better; it being unreasonable they should be pressed for a decisive Answer upon so short a Warning, and in an Affair of the greatest concern. *Nanjon* replied, that this was a mere Pretence to gain Time, and frustrate the Intentions of the good People of *Denmark*, that the Resolution was already taken, and the Affair agreed upon; and that they were not come to deliberate, but to execute, which they would do by themselves, if the Nobility should refuse to concur with them in so commendable a Design. In the mean while, the Nobles privately acquainted the King, by one of their Body, that the Proposals of the Commons were so sudden and unexpected, that it was impossible for them to proceed, in so short a time, with all the Deliberation an Affair

fair of that nature required; but however, to give some Proof of the sincere Desire they had to concur with the People and Clergy, in whatsoever could any ways conduce to the Public Good and Advancement of the Royal Family; they were ready to declare the Crown hereditary in favour of the Males, which Offer they hoped his Majesty would accept of, and be satisfied with; and at the same time induce the Commons and Clergy to proceed in a matter of such Importance without Violence, according to the Laws and Statutes of the Kingdom. To this Message the King answered, that their Offer would have been very acceptable to him; had they not excluded, contrary to the ancient Laws and Customs of the Kingdom, the Females from the Crown; that this Consideration was of such weight with him, that he did not think their Offer, with such a Limitation, worthy his Acceptance; that he did not pretend to give Laws to them in an Affair which he was sensible lay entirely in their power to accept or refuse; but only advised them to examine into the matter more maturely, after which, they should find him ready to come into whatever Measures the States of the Kingdom should, with one Consent, propose; as conducive to the public Happiness. In the mean time, the Commons and Clergy, impatient to give up their Liberties, were led to the Palace by the President *Narbon*, and the Bishop or Superintendant *Suau*; where being introduced to the King by the Prime Minister, the Bishop pronounced a long and flattering Speech in commendation of the King, wherein he produced the excellent Qualities of that Prince, and others he was not endowed with, as so many mighty Reasons why they should establish the Crown in his

his Family, and confer both upon him and his Posterity an absolute and uncontrollable Power; that is, because he was a good Prince, and had many commendable Qualities, they should bind themselves Slaves also to bad ones, who had none, if any such should happen to be amongst his Successors. He concluded by offering him, in the name of the two most numerous and powerful States, an absolute and hereditary Power, together with their Lives and Fortunes, in case any one should dare to oppose such a commendable Resolution. The King highly applauded their Zeal for the Public Good and his Service, assured them anew, that he would redress all their Grievances, and rescue them from the Tyranny of the Nobles, but added, that he could by no means accept of their Offer, unless the Nobility concurred voluntarily with them in it. This Answer still more incensed the People against the Nobles; which the King perceiving, commanded the Gates of the City to be shut, lest they should withdraw themselves from the Danger that threatened them, before the Business in agitation was concluded. These violent Proceedings struck the Nobility with no small Terror, and made them sensible that it was unsafe for them to hold out any longer; wherefore they immediately sent to acquaint the King and Commons, that they were ready to give their Assent, and join with the People and Clergy in declaring the Kingdom hereditary, and the King's Power absolute. However, the Gates of the City were still kept shut, by the King's Orders, and the Nobles were obliged to remain till such time as they should take the Oaths of Allegiance, divest themselves, in pre-

sence of the Army, of all their Rights, and resign all the Power they had formerly enjoyed, without any reserve whatsoever; to prevent thereby all Disputes and Cavils for the future. The Ceremony was performed with all possible Pomp and Solemnity; Mr. *Gerfard* High-Steward was the first called, who took the Oath on his Knees, as successively did all the other Senators, Nobles, &c. kissing afterward the King's hand, and likewise the Queen's, who were present with the rest of the Royal Family; the Regiment of Guards, and the whole Garrison, which, on this occasion, was very numerous, besides twelve Companies of Burgeses, being in Arms, and in Battle-array, during the Ceremony. The High-Steward told the King, that he hoped his Majesty would govern more like a Father than a Tyrant, and that he wished the other Kings his Successors might follow his Example, and not abuse to Oppression the ample Power conferred upon them. No other, amongst so many zealous Patriots, had Courage enough to utter one word in behalf of the common Cause. Thus, in the space of a few Hours, the Form of Government was entirely changed, the Nobles stripped, after a faint Opposition, of all their Prerogatives, the Kingdom declared hereditary, and the King absolute. This Declaration, however, and Resignation of Privileges, as it was by Compulsion, is of no force to prove our Author's Intent, as every Man of Sense plainly sees, tho' he takes care to set it out by a much better light than others, perhaps with more Truth, have done. What seems to us somewhat strange, is, that he should so often repeat throughout the History, that the three States of the Kingdom conferred

ferred, with one Consent, an absolute Power upon the King, and; of *their own accord*, resigned that Liberty which had many times proved fatal to them; when he owns himself, that the Consent of the Nobility was extorted by the most unwarrantable Proceedings.

3. Our Author gives us a Geographical Description of the Kingdom of *Denmark*, with its antient and modern Boundaries, and proceeds, in the next place, to the Customs and Laws, that were in use amongst the People; where he tells us, that tho' the Government was monarchical, and the Kingdom hereditary, yet it was a fundamental Law yearly, to convene the Estates of the Kingdom for the Dispatch of Business. By these Assemblies, Laws were made, Peace concluded, or War declared, the chief Employments conferred, &c. As to Taxes, they were never levied upon the People, but in case of a War, which was judged unavoidable by the Nation, or when necessary to raise the Portion of the Royal Princesses. The King drew his chief Revenues from the Crown-Lands, and his Forests. His prime Business was to watch over the Safety and Welfare of the State, administer Justice according to the Laws of the Realm, and head the Army in time of War. As to the Genius and Temper of the People, our Author tells us that they have been always greatly addicted to War, and that few Nations are to be compared with the antient *Danes* in Valour, Bravery, and Conduct, since they contributed more than any other People to the overturning of the *Roman Empire*; and not only subdued all the neighbouring Kingdoms, but extended their Conquests to *Great Britain*, *Gaul*, *Spain*, *Dalmatia*, *Saxony*, and even to

Constantinople, enriching themselves and their Country with the Spoils of the conquered Nations. As they were trained up to War from their Infancy, to die in the Field, Sword in hand, was looked upon, amongst them, as the most glorious Death, and to die in a Bed, the most ignominious. They so imbibed this Principle by their warlike Education, that when they found their Life drawing to an end, they used either to give themselves Death, or to beg it, as a great Favour, of their Friends. After the establishing of Christianity, which forbids all Self-Murder, and likewise the being accessary to the Death of another, it was a common Custom amongst them, when they were at the point of Death, to cause themselves to be armed Cap-à-pé, as if they were to engage the Enemy, and so imitate the Bravery of their glorious Ancestors by dying like Warriors. It was reputed no less shameful and dishonourable to be taken prisoners in War, and to be indebted to their Enemies for their Lives. This made King *Frotbon*, who was unfortunately taken prisoner, beg earnestly of his Enemies, not that they would restore him to his Liberty or Throne, but that they would shew their Compassion by allowing him to put himself to death, and thereby cancel the Ignominy he had incurred by falling alive into their hands.

As to their Religion, our Author tells us, that the antient *Danes* were less addicted to Idolatry than any other Nation; that tho' the common People erected some Temples and Altars to Idols, yet those, who were better educated, looked upon them with the utmost Contempt, and held their Priests to be meer Impostors.

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Most of them acknowledged no other Divinity but that of their Swords, by which they swore in making Contracts; and concluding Alliances; others worshipped the Sun; Moon, or Stars, and also the Light and the Universe; some, raising their Minds above all these visible Objects, addressed themselves to the invisible Creator of them, and were even persuaded of a future State, in which every one was to receive Reward or Punishment according to his Deserts.

THEY carefully transmitted the fair and noble Exploits of their Heroes down to Posterity; and chusing to bury them near the High-way, there erected Monuments of various sorts of Earth and Stone, and sometimes Obelisks charg'd with Hieroglyphics in honour and commemoration of the brave deceased. This Custom, in process of Time, became a Law, of which *Othin* King of *Sweden* was, as it is commonly believed, the first Author. In latter Ages they used Epitaphs instead of Hieroglyphics, and there were some who had no other Employ than the making of such Inscriptions in honour of the Dead. These were in such Esteem amongst the *Danes*, as our Author tells us, that after the Death of King *Frothon*, they agreed to bestow the Crown upon him who should write the best Epitaph in commendation of the dead Prince, which they did accordingly. Besides Epitaphs, they were used, in their Banquets and Entertainments, to sing Verses in praise of their great Men, and to drink to them in Cups which were kept for that purpose, and commonly called *Memory-Cups*. They used chiefly to drink out of these at the Funerals of their Kings, in which the Heir to the Crown was

placed before the Throne till the Cup was offered him, which he drank off with great respect, solemnly promising to signalize himself by some great Action, and then ascended the Throne. It was a Custom among the common People to drink not only to the Heroes, but likewise to the Gods. This Superstition was abolished (or rather changed into another) after the establishing of Christianity, when they were taught by the Priests to drink to the Saints.

4. OUR Author gives us some Account of the Laws of *Denmark*, which he prefers, with much reason, to those of all other Nations, they being comprised in one small *Quarto**, and so fitted to the meanest Capacity, that every one can plead his own Cause, without any recourse to Lawyers, provided he can read. Who they were that instituted these Laws, is uncertain; *Waldemar the Great* was the first that committed to Writing the antient *Cimbrian* and *Danish* Laws; *Waldemar the Conqueror* made several new ones, which were approved of by the Estates of the Kingdom. *Frederic III.* caused all the Laws, which had been published to his Time, to be collected and digested into good Order; but he dying before the Collection was duly examined, *Christian V.* his Successor, enjoined his Ministers and Privy Council to accomplish the Work. Thus the Code of the *Danish* Laws was formed, which is also called the Code of *Christian*, because that Prince was the first who gave it the Force of Law.

As to the manner of administering Justice, our Author tells us, that the whole Country was divided into a certain number of Parishes or Jurisdictions; and that the Inhabitants of each

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* *Vide Leges Danicas.*

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Parish met once a year in Arms in an open Field. In these Assemblies all Differences and Disputes were composed by the Majority of Votes. The contending Parties however, were allowed to appeal from the Judgment of the Assembly to twelve Arbitrators, who were chosen by the Assembly, with the mutual Consent of Parties, and from them likewise to the general Assembly of the Nation.

THESE are the chief things our Author relates in his Preface, to which he has annexed the Chronology of the ancient Kings of *Denmark* by *Thormond Torfaus*, wherein this Writer endeavours to fix the Time in which each King began to reign, and what Year both of his Reign and Age he died in.

THE whole Work is divided into six Volumes, of which, the first contains the History of *Denmark* from the Year of the World 1800, to the Year of *Christ* 846; the second from 846 of the *Christian Era* to 1182; the third from 1182, to 1375; the fourth from 1375, to 1523; the fifth from 1523, to 1648; the sixth from that Time to 1699. The Author seems to have read with great Care not only the *Danish* Historians, but those also of other Nations who have written of the Affairs of that Kingdom. He dwells too much on the fabulous Times, marking the Succession as exactly as if it had been Apostolical; whereas it, perhaps, deserves no more Credit, than the History of *Valentine* and *Orson*.

ARTICLE. XIX.

Cl. Aeliani Sophistæ varia Historia cum Notis integris *Conradi Gesneri*, *Johannis Schefferi*, *Tanaquilli Fabri*, *Joachimi Kuhnii*, *Jacobi Perizonii*, & Interpretatione Latina *Justii Vultesii*, innumeris in locis emendata. Curante *Abrahamo Gronovio*, qui & suas Adnotationes adjecit, &c.

That is,

The Miscellaneous History of Claudius Aelianus, Sophist, with the Notes of Gesnerus, Schefferus, Faber, Kuhnii, Perizonius, and the Latin Translation of Justus Vultei, corrected in many Places, by Abraham Gronovius, who has likewise added his Notes. Leyden, Amsterdam, Rotterdam, Utrecht, Hague. 1731. 2 vol. 4to. P.P. 1056.

AUTHORS are divided in their Opinions, touching the Works of *Aelian*; some ascribe to the same Writer, the *Varia Historia* or *miscellaneous History*, that *De Natura Animalium*, and the Work entitled *Tactica*, or *De Re Militari*; others, namely, *Samuel Bochart* and *Isaac Vossius* are of opinion that the *miscellaneous History*, and that of the *Nature of Animals* are of different Authors. *Perizonius* maintains that these two Pieces were written by the same *Aelian*, whom he distinguishes from the

the Author of the *Tactica*, named likewise *Ælian*. He observes, that the Author of the *Tactica*, was a Native of *Greece*, as plainly appears from his Preface, whereas the Author of the *Varia Historia*, and *De Natura Animalium* was, according to *Suidas*, born at *Praeneste*, and, as *Philostratus* witnesses, a *Roman Citizen*; whence in the *Medicean Manuscript*, he is called *Ρωμαῖος*, and he himself often tells us in his *Varia Historia*, that he was a *Roman* *. 'Tis true, we read at the end of the *Tactica* in the *Medicean Manuscript*, *ΑΔΙΑΝΟΥ ΑΡΧΙΜΕΔΟΥΣ ΤΑΚΤΙΚΗ ΘΕΩΡΙΑ*, which seems to insinuate that *Ælian*, whom *Suidas* mentions and calls *ἀρχιμέδεια*, was likewise the Author of the *Tactica*: but as the Author of this Piece was, without all doubt, a Native of *Greece*, and *Ælian*, whom *Suidas* mentions, a *Roman*, *Perizonius* is of opinion that this was added by some ignorant Transcriber; and indeed Transcribers do often fall into such, and much more palpable Mistakes. We may add, that the Author of the *Tactica* lived under the Emperor *Adrian*, who began to reign in the Year of the *Christian Æra* 117, and to whom he dedicates his Work; whereas our *Ælian* wrote about the end of *Alexander Severus's* Reign, who was created Emperor in 222, as *Perizonius* demonstrates.

BESIDES the *miscellaneous History*, and that of the *Nature of Animals*, our *Ælian* wrote an *Invective*, entitled *κατηγόρια τοῦ Γυννίου*, where by the feigned Name of *Gynnus*, he meant, as he declared to *Philostratus Lemnius*, that *Tyrant*, who had lately dishonoured the *Roman Empire* with his lewd Conversation and scandalous Behaviour; which Tyrant could be no other but the

* Var. Hist. L. 2. C. 38. L. 12. C. 25. L. 14. C. 45.

the Emperor *Heliogabalus*. He also composed a Book entitled *περι Προνοίας, de Providentia*, which *Suidas* commends, and another bearing this Title, *περι Θεϊων Εγγραφων, de Divinis Actis*, which some hold to be the same with the former, tho' under a different Title. Tho' he was a Native of *Italy*, he wrote in *Greek*, and that with such Easiness of Expression and Nicety of Style, that *Philostratus*, (L. 2. de vitis Soph.) compares him to the most polite Writers of *Athens* itself. *Αιλιανός*, says he, *δὲ Ρωμαῖος μὲν ἦν, ἠτλικίῃ δὲ, ὥσπερ οἱ ἐν τῇ μεσοσίᾳ Ἀθηναῖοι.* And *Suidas* tells us, that from the Delicacy and Beauty of his Style, he was surnamed *Μελιρρῶστος* or *Μελιρροῦτος*. This induced *Vossius* (*de Historicis Græcis*) to believe that *Ælian* mentioned by *Suidas*, was the same *Ælian* whom *Martial* distinguishes with the Epithet of *Eloquent*, in the XXIVth Epigram of his XIIth Book,

*O jucunda, Covine, solitudo,
Carruca magis, assedoque gratum,
Facundi mibi munus Æliani.*

Wherein he is certainly mistaken, as *Petizonius* shews, without leaving room to any reply. Our *Ælian* was likewise honoured with the Title of *Sophist*, as *Philostratus* tells us, which was antiently only bestowed upon such as were eminent in Learning and Wisdom; whence *Philostratus* adds, that he was not puffed up with Pride, on account of the great Honour conferred upon him: *οὐκ ἐπίαλει σεν, οὐδὲ ἐκάλεσε* (perhaps *ἐκατακεύσε*) *τὴν αὐτοῦ τιμὴν, οὐδὲ ἐπρόβη ὑπὸ τοῦ ὀνόματος οὕτω μεγάλου ὄντος.* He tells of himself in his

his Epilogue to the *History of Animals*, that he lived far from the Noise of the Court, where he might have acquired great Riches, as others had done, but that he preferred a retired and quiet Life, to all the Riches of the World. *Suidas* calls him *Ἀπυρετός* or *Pomiff*, from whence we may infer with *Perizonius*, that he was of a noble Extraction, and in favour with the great Men of those Times. If we may judge of him from his Works, which have reached us, he seems to have been a Man of very good Principles and strict Honesty; there is not one indecent or improper Expression in all his Works; on the contrary, he almost everywhere recommends Virtue, Honesty, &c. inveighs against Vice, mentions often the Punishments reserved by the Gods for the vicious; professedly impugns the *Atheists*, *Epicurus*, and all such as deny the Providence of the Gods. He seems to have perused, with great Application, not only *Plato*, *Aristotle*, *Isocrates*, *Plutarch*, but likewise *Homer*, *Anacreon*, *Archilochus*, &c. highly commending them, and indeed those of the Greek Nation in general, whom he openly declares, tho' a Roman himself, to love above all others, οὐκ οἶκω πάντων μάλιστα, says he, *Var. Hist. L. ix. c. 32.*

THO' *Ælian* is so mightily cry'd up, and without all doubt deservedly, by his Commentators, yet we cannot help taking notice of one thing, which, in our Opinion, does not deserve to be commended, viz. his often borrowing from other Writers what he relates, and even with their Words, without so much as making mention of them. The Authors from whom chiefly he has copied, are *Plato*, *Aristotle*, *Isocrates*, *Thucydides*, *Herodotus*, *Plutarch*, *Athenæus*.

neus. He sometimes even relates the same thing twice, and with quite different Circumstances; having found it so reported by different Authors. Of this we have a plain Instance, *Lib. xi. C. 6. L. xiv. C. 8.* in both which places he tells us of one *Hippomachus*, who chastised his Disciple, because in performing his Exercise he had been applauded by the People; adding, that he had done without doubt something amiss, and not according to Art, since the Multitude had been so favourable to him. In the second Book he calls *Hippomachus πυγμαρχς*, or Wrestling-master, and tells us that this happened while he was teaching his Disciple to wrestle; whereas in the 14th, he entitles the same *Hippomachus αὐλητής*, or a Player upon the Flute, and acquaints us that it happened while he was teaching his Disciple to play upon that Instrument. In his *Historia Animalium*, he in two different places describes the Apes of *India*, viz. *L. xvi. C. 10.* and *L. xvii. C. 39.* In the former, he tells us that their Head is white, and the rest of their Body black; - in the latter, that their Head is reddish, but the rest of their Body white.

As to the various Editions of *Ælian's miscellaneous History*, the Greek Text was first published at Rome in 1545. by *Camillus Peruscius*; soon after *Justus Vulteius* translated it into Latin, which Translation was printed separately by *Job. Oporinus* in 1548, and joined to the Greek Text, in a new Edition by *Henricus Petrus. Basil 1555.* This is a vast Volume, containing besides *Ælian's various History*, the Works of several other Authors, who have treated on such Subjects as *Ælian*. The ensuing Year *Conr. Gesnerus* published all the Works of *Ælian* at *Bern*, with some short Notes. He likewise
con-

confronted the Version of *Vulsius* with the Original, altering it in some Places. *Job. Tornæsius* did the same in his *Lyons* Editions 1587. 1610. 1625. In the Preface, prefixed to the two latter Editions, he tells us, that he has illustrated the Text with the learned Notes and Conjectures of *Is. Casaubon* added in the Margin; but the Reader will scarce find in both these Editions, any thing besides the bare Notes and Conjectures of *Gesnerus*. However *Ælian* was reprinted with the same Preface and marginal Notes, by *Job. Libertus*, Paris 1618. and *Jac. Stoerius*, Geneva 1630. All these Editions were eclipsed by that of *Job. Schefferus* in 1647, and 1662. This judicious Commentator by only confronting *Ælian* with other Authors, and collating the several Editions, without receiving the least Help from Manuscript Copies, rectified the Text in many Places, corrected several Faults which had not been observed by others, and illustrated the whole with very learned Notes, and Animadversions; tho' at the same time he shews himself but a very indifferent *Grecian*, and seems to have been ignorant (which is very strange!) of some things, which now-a-days even School-Boys are acquainted with. As for instance, wherever he meets with *oi*, he takes it to be the Nominative of the Plural Number, not knowing that it is often used by the best *Greek* Writers, in the Dative of the Singular, instead of *αὐτῷ*. This leads him into some gross Mistakes, and makes him confound Passages which are otherwise very clear; as he likewise confounds the Compounds of the Verbs *ἐπιμι*, *ἐπιμι* and *ἱνμι*. This Translation of *Schefferus* was republished by *Tan. Faber*, *Saumur* 1668. which Edition is the most

most incorrect of all, tho' *Faber* brags in his Preface, *Se Græcum Ælianæ contextum, quantæ maxima fieri potuerit diligentia recensuisse, & ubi res postulat, emendasse.* The same Version of *Schefferus* was published again in 1685, by *Joach. Kubnius*, who added his own Notes to those of *Schefferus* and *Faber*. Lastly, *Perizonius* finding sundry Defects both in the Notes of other Commentators, and Translation of *Vulteius*, gave us a new Edition of *Ælian's Varia Historia* in two Volumes Octavo, printed at *Leyden* 1701, after having collated the several Editions, and whatever Manuscript Copies he could procure. He followed the Translation of *Vulteius*, which he rectified in many Places, together with the *Greek* Text, illustrating the most intricate Passages with very clear and learned Notes. What *Abraham Gronovius* has given us in this his Edition, is the *Greek* Text, and *Latin* Version of *Vulteius*, as rectified and corrected by *Perizonius*, together with the Notes of all the Commentators mentioned in the Title; to which he has added some short, but significant Notes of his own, and the Fragments of *Ælian*, which *Kubnius* gathered from *Suidas*, *Stobæus*, and *Eustatbius*. He has annexed to this Edition two copious Indexes, the one *Greek*, and the other *Latin*, and prefixed to it all the Dedications and Prefaces of the other Commentators.

ARTICLE XX.

M. Georgii Lizeli Historia Poetarum Græcorum Germaniæ, a renatis Literis ad nostra usque Tempora, ubi eorum Vita, Poemata, & in priscos Poetas Græcos merita recensentur.

That is,

The History of the German Poets, who have written in Greek, from the reviving of Learning to the present Time; containing an Account of their Lives and Works. By George Lizel. Francfort and Leipsick 1730, 1 vol. 8vo. P. P. 333. with a Preface of 26.

THE Author's Design is to give us a short account of the Lives and Works of such German Authors, as have wrote in Greek Verse, from the end of the 15th Century; when Learning was revived in Germany, to the present Time. His Preface is chiefly imploy'd in confuting some wild Opinions of *Le Clerc* and *Calliere*, touching the Greek and Latin Poetry of the Moderns. These two French Authors agree in shewing a great deal of Contempt for our modern Greek and Latin Poets, and in maintaining, that it is but a bold and vain Attempt to poetize in any Language, learnt only by Grammar.

Le Clerc delivers his Thoughts in the following Words.

BUT

“ * BUT do not the Moderns, who write
 “ *Greek or Latin Verses*, prove as useful as the
 “ Antients? By no means, they being in all
 “ regards inferior to the Antients. The no-
 “ ble Sentences, we admire in the Writings of
 “ the Antients, are not to be found in those of
 “ the Moderns, whose Style falls far short of
 “ theirs. Most of the Moderns, who have
 “ wrote either in *Greek or Latin Verse*; have
 “ imitated the Antients in the same manner,
 “ that Apes imitate Men, that is, by copying
 “ their Faults, and not minding their Beauties:
 “ hence it is dangerous to follow either the
 “ Style or the Thoughts of the Moderns. In-
 “ stead of noble and sublime Sentences, their
 “ Works are filled with low and mean Thoughts.
 “ Instead of a pure, neat, and close Style, we
 “ meet with nothing in their Verses, but tedious
 “ Repetitions, and synonymous Expressions
 “ borrow’d from the Antients, but misapply’d
 “ by our modern Apes. As there is no mo-
 “ dern Poet, *Greek or Latin*, whom we may
 “ not justly charge with these and such like
 “ Faults; no one ever advis’d such as apply
 “ themselves to the *Belles Lettres* to peruse the
 “ Works of the Moderns. And indeed it
 “ would be no less ridiculous to read the Mo-
 “ derns in order to be acquainted with the
 “ Poetry of the Antients, than to read the *Ita-*
 “ *lian Verses* of Foreigners, such as those of
 “ Mr. *Menage*, with a design to write in *Ita-*
 “ *lian*. The *Italians*, as it is well known,
 “ laugh at him, and discover great Faults in
 “ his *Italian Verses*. In the same manner
 “ would the Antients, if they should rise from
 “ the

* *Parthasiana, ou Pensées diverses sur les Matieres de*
Critique, &c. Tom. 1. pag. 4. seq. Edit. Amst. 1701, 8vo.

“ the dead, laugh at our Greek and Latin
 “ Verses, and be amazed that Men of Sense
 “ should employ so much time to become bad
 “ Poets. The Moderns are meer Apes of the
 “ Antients; they do not write out of their
 “ own Stock; they are Poets only by Rote
 “ and Imitation, without understanding the
 “ Art they profess. Every one ought therefore
 “ to write in his own Language, which is the
 “ Means to get rid of this servile Spirit of Imitation.
 “ Then our Mind is not employ’d in
 “ recollecting the Expressions and Thoughts
 “ of the Antients; and as we are well provided
 “ with modern Words and Notions, every
 “ one becomes himself an Original.” Thus
 far *John Le Clerc*, who thought as contemptibly
 of our modern Greek and Latin Poets, as the
 learned *Perizonius* seems to have thought of
 him, in the Preface to his * *Origines Egyptiacæ*,
 where he draws the following Character of this
 severe Critic; *cujus omnis doctrina vere consistit
 in describendo, sine justo rerum examine, in ob-
 trectando integris hominum ordinibus, in incre-
 pando quosvis, cruditos, & severum agenda. Cen-
 sorem, qui aliorum vitia, sed quibus ipse abundat
 omnium maxime, postulet corrigere.* Whether
 this be *Le Clerc*’s true Character, we leave his
 Readers to judge; we cannot however help
 taking notice, that he seems to have been alto-
 gether a Stranger to what passed in the Aca-
 demy of *la Crusca*, with relation to the Ita-
 lian Poetry of *Mr. Menage*. ’Tis true, that
 his Works were censured by some Members of
 the Academy, but that this Censure was unjust,
 is plain, both from *Mr. Menage*’s Letter to

Sig-

* *Orig. Egypt. Lugd. Batav. 1711. 8vo.*

Nº VIII. 1730.

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V O L. II.

Signior Donati, then Secretary to the Academy, and from the *Torto e dritto del non si può* of *Ferrante Longobardi* or *F. Daniel Bartoli*. They both shew, without leaving room to any reply, that the Words those of the Academy found fault with, had been used in the same Signification by those very Authors, whose Works they themselves had declared to be the Standard of their Language. However, out of compliance to their Judgment, he altered what they thought amiss, as *Donati* advised him, tho' at the same time he believed him to be in the right. Upon which, he was admitted Member of the Academy, and declared, according to their Phrase, a *Classic Author of the Florentine Tongue*; *approviamo* (say they) *le vostre opere, e vi disbiagliamo, in ciò che avete scritto, Autor Classico della Fiorentina favella.*

As to the other Difficulties raised by *Le Clerc*, in order to deter the Moderns from applying themselves to the *Greek* or *Latin* Poetry, they have been fully answered by *Sebastianus Northolius* in a Dissertation he published upon this Subject in 1703. Our Author advises such as have a Genius for Poetry, to write in their own, rather than any dead or foreign Language; but however would not have them to abstain altogether from the *Greek* and *Latin* Muses, since some, tho' but mean and indifferent Poets in their Mother-Tongue, have attained to a great Perfection, both in the *Latin* and *Greek*. As to Imitation, how few good Poets are there, (if any,) who have not in some measure imitated the Antients, even when they wrote in their Mother-Tongue? So that one does not get rid of *that servile Spirit of imitating*, by writing in a modern Language. Besides which, the latter
Ages

Ages have, without all doubt, produced some, both *Greek* and *Latin* Poets, inferiour to few, and superiour to many of the Antients, who, if they should return to this World, would undoubtedly laugh at many of our *Greek* and *Latin* Poets. But how would *Le Clerc* come off, says our Author, if *Philemon* happened to be amongst them, whose Name he wrote a hundred times, and a hundred times ignorantly murdered, when he published his *Φιλεμωνος Δειψανα*.

WHAT Mr. Calliere, the other *French* Author, wrote upon the same Subject, is still more satyrical, or rather scurrilous. This wise Critic declared his Opinion as to the *Greek* and *Latin* Poetry of the Moderns, in a Book entitled: *Histoire Poetique de la guerre nouvellement declarée, entre les Anciens & les Modernes*; that is, *The Poetical History of the War, lately declared between the Antients and Moderns*. Amsterdam 1688, 12°. In this rare Piece he introduces *Apollo* enacting Laws, and making Decrees for the good Regulation of Mount *Parnassus*; and amongst others, the two following. (Art. 19. p. 247.) which deserve to be taken notice of. "It is our Will and Pleasure, that all modern Poets understand well the *Latin* Poets; and, if possible, the *Greek* likewise. We place however in the Ground-floor of *Parnassus* those, who instead of cultivating their Mother-Tongue, trifle away their Time in writing *Greek* or *Latin* Verses, which we declare contraband Works, as likewise all Anagrams, Acrosticks and such like Pedantick Amusements, banishing them for ever from our three polite Kingdoms, (*viz. France, Spain and Italy*.) and

“confining them to Colleges, or to Germany
 “and the other Northern Nations. Neverthe-
 “less, we allow the Germans, Dutch, English,
 “Danes, Swedes, Poles, Muscovites, and Hun-
 “garians, to write in Latin Verse, that they
 “may be understood by the polite Nations, till
 “such time as they shall have polished their
 “own Languages, and softened in some mea-
 “sure their Harshness.” This Libel was an-
 swered by J. F. Cramerus in his *vindicæ nominis*
Germanici contra quosdam obrectatores Gallos.
Berlin 1694. where he shews that the German
 and other Northern Languages are far pre-
 ferable to the French, in which he discovers
 many Faults and Imperfections; namely, that of
 rendering such as have been born and brought
 up in France, incapable to learn the right Pro-
 nunciation of any other Language. He adds,
 that as the French are full of themselves, and
 believe that there is nothing worth seeing out of
 France, they never travel to foreign Countries,
 nor hear any other Language, but that of their
 Swiss Guards, by which they ignorantly mea-
 sure all others. If they either went abroad, or
 were at the pains of learning foreign Languages
 at home, as other Nations do, they would
 then judge more wisely. But this cannot be
 well expected, says our Author, from such a
 fickle and unfixed Race of People, that abhors
 all Labour, delights in nothing but what is new,
 and is therefore continually flying from one
 thing to another.

THESE are the chief Things contained in
 our Author's Preface. In the Work he gives
 us a short Account of such German Poets as
 have wrote in Greek Verse, of their Works and
 best Editions, of the Judgment the learned Cri-
 tics

tics of *Germany* and other Nations have passed upon them, to which he often adds his own, and corrects several Mistakes of other Writers, touching their Works; and the various Editions of them. He has borrowed many Things, he relates of the *German Poets*, from *Lorenzo Crasso*, Baron of *Pianura*, who in 1678, published the History of the *Greek Poets*, under this Title: *Istoria de' Poeti Greci ed i quei che in Greca Lingua han poetato. Napoli.* This Work was highly commended by the *Italians*, and as much cry'd down by the *French*, who wrote the following Epitaph upon the Author;

*Ce git le Seigneur Laurent Crasse,
Dont l'ignorance fu très-crasse.*

Lorenzo Crasso copied most part of his Accounts, from the Dialogues of *Giraldus*, and the *Pinacotheca* of *Janus, Nicjus Erythraeus*.

AMONGST the other *Greek Poets*, our Author places here *Jacobus Gretserus*, Author of the famous *Greek Grammar*; of whom *Lorenzo Crasso* tells us, that he was reckoned the most able *Grecian* of his Age, and that he wrote some *Greek Poems*, which were commended by *Signior Domenicchi* in the following Verses.

*Decantas nostra Labarum, Gretsera, Salutis,
Et fidibus Græcis; nec tibi Græca fides.
Et pangis Græja magnum. Sotera Camænt,
Ut tibi cum Latia sit quoque Græca Lyra.*

On the other side, some Protestant Writers assure us, that *Gretserus* was but a very mean *Grecian*, and that in the Dispute he had at *Ratisbone* with *Hunnius*, concerning Matters of

Religion, he seem'd not to understand the most common and obvious Terms of the *Greek* Language : which being soon spread abroad to the great Shame and Confusion of *Gretserus* and the other Jesuits, the famous *Institutiones Græcæ Linguae*, or *Greek Grammar*, was published not long after, under *Gretserus's* Name, (tho' compos'd in *Seburtzseischius's* opinion either by *Matthæus Raderus* a learned Jesuit, or by a Club of their greatest Men,) in order to make the World believe, that what was reported of *Gretserus*, was a malicious Invention of the Heretics. This, we must own, looks somewhat fabulous, it being certain that long before that Conference *Gretserus* had been public Professor of the *Greek* Language in the University of *Ingolstat*, and translated several *Greek* Authors into *Latin*. Besides which, who can believe that the Jesuits were such Fools as to oppose one, who did not understand the most obvious Words of the *Greek* Tongue, to *Hunnius*, whom every one knew to be so well vers'd in that Language. In this History our Author gives us an account of some *Greek* Poets of *Germany*, who are still alive, and amongst others, of *George Kebr*, now public Professor of the Oriental Languages in *Leipsick*, who, as he tells us, in the space of one Year learned from *Mr. Dadicbi*, the *Arabick* and *Turkish* Languages, so as to be able to express himself well in both. He lately made a Funeral Discourse, in commendation of a young Lady in no less then seventeen different Languages. Our Author has placed him among the *Greek* Writers, on account of the *Epithalamium*, he published in 1711. fol. in *German, Latin, Greek, Hebrew, Chaldaic* and *Syriac*. The Reader will find here carefully corrected, several

several Mistakes *Koenigius* is guilty of, in his *Bibliotheca Vetus & Nova*, which *Bayle* greatly commends, and often follows in his *Historical and Critical Dictionary*.

A R T I C L E XXI.

Histoire de la Guerre des *Hussites*, & du Concile de *Basle*. Par *Jaques Lenfant*. Enrichie de Portraits, & de Vignettes a la tête de chaque Livre.

That is,

The History of the War of the Hussites, and of the Council of Basil. By James Lenfant. Enriched with Portraits and Flourishes, at the Beginning of each Book.

IT is needless to say any thing in commendation of our Author, who is already well known to the World, by his *History of the Council of Constance*, which was received with the unanimous Approbation of all Lovers of Truth. This *History of the War of the Hussites*, begins at the Period of the Council of *Constance*, and extends to the Beginning of the Year 1454. As the Council of *Basil* was held in this Interval, the Author has inserted the Sessions of that Council, with all the principal Events relating to that Ecclesiastical Assembly. The Editor therefore thought he might venture to give this Work, the Title of *the History of the Hussites War, and of the Council of Basil*. The Author's Design was to write first the

History of the *Hussites* War, and afterwards that of the Council of *Basil*; but finding that his End was drawing near, and his Strength decay'd, he chose to insert in the *War of the Hussites*, the most important Transactions of the Council of *Basil*. This was Mr. *Lenfant*'s last Work, who died of an Apoplexy, before he could see it published. His sudden Death however ought not to prejudice the Public, against this posthumous Work, as if he had left it imperfect, For the Manuscript was actually copy'd when Mr. *Lenfant* died; he revised himself two thirds of it, and some of his Friends, who took care to read over the rest of it after his Death, found nothing that wanted Correction, except some Mistakes in the marginal Quotations, in the Pointing; or in the Orthography. Nevertheless it is certain, that if he had lived some time longer, he would have brought down his History to the Year 1460. Mr. *Lenfant* designed, (as we may guess from a Note which is to be found at the foot of the Page 100.) to prefix a Preface to this History, and to give the Public an account of its Plan, of the Motives that induced him to undertake it, of the Authors he has followed, and their Characters, &c. but was prevented from so doing, by a sudden Fit of an Apoplexy, which allowed him only time to desire of his Wife, that she would dedicate this Work to the Prince Royal (now King) of *Denmark*; which she has done accordingly. The Catalogue of the Authors has been inserted from the Manuscript he sent himself to the Bookseller to be printed after the Preface he designed to make.

WE shall give the Public as short an Account, as such important Events will allow, of the

the chief Transactions related in this History, of which the five first Books contain, as it were, the Preliminaries of the War our Author describes, and shew that great and sudden Revolutions are like great Burnings, which one Spark would never kindle; were not the Matter, upon which it falls, disposed before-hand to take fire. It seems to some, and indeed with a great deal of Reason, very surprising, that the putting to death of one Man, viz. *John Hus*, should have occasioned such an universal and obstinate Revolt, against the Heads of the Church, in so Catholic a Kingdom as that of *Bohemia*. Our Author therefore begins, by acquainting us, that there reigned amongst the *Bohemians*, a secret Aversion to those of the *Latin Church*; and traces it back to its first Origin. To this purpose he shews that the Church of *Bohemia* was originally *Greek*; or followed the *Greek Rites*; it being unanimously averred by all Writers, both *Greek* and *Latin*, that the Kingdom of *Bohemia*, as well as that of *Moravia*, was converted to the Christian Religion by *Methodius* and *Cyrillus Constantinus*, surnamed the *Philosopher*, two *Greek Monks* of the Order of *S. Basil*; and that these two Apostolic Men were sent into *Moravia* and *Bohemia*, by the Empress *Theodora*, and the Emperor *Michael* her Son, at the Intreaties of *Suátopluc* the Elder, King of *Moravia*; who seeing that their Labours had proved successful in the Conversion of the *Myrians*, *Bulgarians*, and *Gazares*, desired that his Dominions might partake of the same Blessing. Hence it is plain, that the Kingdoms of *Bohemia* and *Moravia* received the Christian Religion from the *Greeks*, and of course, that they used at first the Rites of the
Greek

Greek Church. It is certain however, that the Popes contributed much to the Conversion of these two Kingdoms, and of the neighbouring Countries, and that there was a good Understanding between them, and the two Monks; but we ought not to infer from hence, as the Sticklers for the Church of *Rome* do, that the *Greek* Missionaries established, with the Christian Religion, the *Latin* Rites in the Kingdoms of *Bobemia* and *Moravia*; it being undeniable, as the *Latin* Authors themselves own, that divine Service, from the very Beginning, was performed there, contrary to the Rites of the *Latin* Church, in the Language of the Country; which Practice, Pope *Alexander II.* and *Gregory VII.* endeavour'd to abolish, but it was afterwards confirmed in the XIIIth Century, by *Innocent IV.* and continued in many Places of *Bobemia*, according to the Jesuit *Balbin*, even in the XVIIth Century.

As the Fathers of the Council of *Basil* advanced, that no Heresy had been heard of in *Bobemia* before that of *John Hus*, our Author employs his first Book in shewing that the *Bobemians* disagreed with the Church of *Rome*, in several Articles, from the time they were first converted to the *Christian* Religion, to that of the Council; whence the Kingdom of *Bobemia*, was entitled by *Aeneas Sylvius*, a Place of Refuge for Heretics, *Hæreticorum Asylum*. He begins his second Book, by giving us an account of the Birth, Education, Talents, &c. of *John Hus*, so called from the little Town of *Hussinetz* in *Bobemia*, where he was born in 1373, of Parents more distinguished for their Probity than for their Rank. Having lost his Father while he was a Child, he was with great Care educated by

by his Mother, and instructed in his tender Age by the best Masters of *Hussnetz*, and *Prachetitz*, where there was then a famous College. In his riper Age, he was sent by his Mother to the University of *Prague*, where he distinguish'd himself so by his Piety, Application, and great Abilities, that he was soon admitted Member of the University, as appears from the Character the University gave him after his Death. He employ'd his spare Hours in reading the Histories of the antient Martyrs, in which he took great pleasure. It is even related of him, that while he was reading one day the Legend of *St. Laurence*, (who, as it is supposed, was broiled alive under the Emperor *Valerian*,) he thrust his Finger into the Fire, in order to try whether he could emulate the Constancy of that Martyr; but soon drew it back, not a little ashamed of his own Weakness. He had perhaps some fore-sight of what afterwards happened to him; *Charles IV.* Emperor, having about that time issued an Edict, enjoining all Heretics to be burnt alive. *John Hus* not having wherewithal to maintain himself in the University, till such time as he should finish his Studies, had resolved to return home, when one of the Professors offered to take him into his Service, and provide him with Books: which he readily complying with, had an Opportunity of pursuing his Studies, till the Year 1393, when he was made *Batchelor*, and two Years after *Master of Arts*. We do not find that he took the Degree of Doctor, but only that a few Years after he was ordained Priest, viz. in 1400, and the same Year made Preacher of the Chappel of *Bethlehem* in the City of *Prague*; which Employment was only conferred upon

1376.

1400.

upon Men of distinguished Characters. He acquitted himself so well of his Duty, that he was admired by all, tho' at the same time he was hated by some, chiefly by the Archbishop *Nicolas Pucbnik*, by reason of some new Doctrines, (as they called them) which he had insinuated in one of his Sermons. Our Author relates a Particularity of this Archbishop, which serves to acquaint us with his Character: *Wenceslaus* King of *Bohemia*, having called him one day to Court, opened all his Coffers in his presence, giving him leave to take out of them all the Gold he could carry. The covetous Priest, without making the King the least Compliment, filled his Gown and Buskins with Gold, so that he could not stir from the Place he was in. Upon this the King, after having diverted himself, in seeing him struggle with his Burden, without laying down any part of it, caused him to be eased of the whole, and turned out of Court. But to return to *John Hus*: he being now both by his own Merit and the Favour of the Court, advanced to the first Dignities of the University, began to inveigh against the Vices of the Clergy, not only in the Chappel of *Bebbleben*, but likewise in the Synods, and general Convocations. This alarmed them against him; but however they could lay nothing else to his charge, excepting that he had exhorted the People to return to the Rites of the *Great Church*, the *Latin* being then (the time of the great Schism) without a true Head. While he was thus employing his Zeal in reforming the scandalous Lives of the Clergy, some Books of *John Wiclef* happened to be brought to *Prague*, first by a Gentleman of *Bohemia*, who had studied at the University of *Oxford*, and afterwards by two
English

English Students. *John Hus* being led by his Curiosity to peruse them, was at first greatly scandalized at the new Doctrines contrary to the Tenets of the Catholic Church; but at last, upon examining the Matter impartially, and divesting himself of all Prejudice, was so taken with *Wiclef's* Opinions, and Way of Reasoning, that he was not afraid to commend in his Sermons, both the Author and his Writings. Some Writers relate, that the two above-mentioned Students, having obtained leave of their Land-lord to paint the Porch of the House, where they lodged, represented on one side our Saviour entering into *Jerusalem* upon an Ass, with Crouds of common People on foot, on the other side the Pope riding an Horse of State magnificently caparisoned, and attended with Guards, Drums, Kettle-Drums, Hautboys, and a great Number of Cardinals, all on horse-back, and in their rich Robes. *John Hus* was so taken with this Representation, that he could not forbear commending it in his public Sermons. Upon this, the whole City crouded to see the Picture, some admiring the Invention, and extolling the Authors, others making it a criminal Case to expose thus the Vicar of Christ. The two young Reformers, foreseeing the Storm that was gathering against them, kept close to *John Hus*, and, being countenanced by him, found means to insinuate into the Minds of other Members of the University, some of *Wiclef's* Opinions, touching the Power and Authority of the Pope; which made such a noise, that they were at last summoned to appear before the Rector of the University, who hearing that they were Natives of *England*, and lately come over from thence, where *Wiclef's* Doctrines were in vogue, enjoined

enjoined them to abstain from advancing any such Propositions in that University, under pain of being burnt alive, pursuant to the *Emperor's* Edict. They on the other hand produced, in their Defence, a Certificate of the University of *Oxford*, in favour of *Wiclef*, which raised in *John Hus*, by whom it was publickly read, a still greater Opinion of that learned Writer, whom from this time he stiled his Hero, preaching his Doctrines without reserve; as likewise did *Hierome of Prague* and some few others who had imbibed the same Principles. In the mean while, the Rector of the University dying, *John Hus*, greatly favoured by *Wenceslaus*, King of *Bobemia* and Emperor, (who in order to make the University dispatch the Election, declared his Cook Head thereof, till such time as they should agree upon another,) was unanimously elected in his room. He therefore seeing himself now at the head of the University, employ'd all the Credit and Authority this new Dignity gave him, in promoting the Doctrines of *Wiclef*, and exposing the Clergy; which the Archbishop *Sbinko* being acquainted with, friendlily advised him not to disturb the Peace of the Church, or raise the People, always fond of Novelty, against their lawful Pastors. *John Hus* promised to follow his Advice, but was so far from being as good as his Word, that the very next Sunday, he acquainted the People with what had privately passed between him and the Archbishop, complained that he was not allow'd to preach, or they to hear the Truths, which were openly professed in *England*, inveighed against the Archbishop, because he had caused the Books of *Wiclef* to be burnt, exhorted the People to shake off the Yoke they groaned

groaned under, by asserting the Liberty of the Church. This, tho related by a Protestant Author (*viz. Zacharias Theobaldus Junior, in Bell. Huss. p. 9.*) does no great honour to *John Hus*, who, if it be true, dealt, we must own, very ungenerously and unfairly with the Archbishop, by stirring up the People against their Prelate, on account of the Advice he had given him in private rather as his Friend than Superior, and after he had promised not to say any thing in public, which might occasion Disturbance in the City. If he believed *Wiclef's* Doctrine to be true, and thought himself obliged in conscience to preach it, he ought ingenuously to have owned it. The abovementioned Sermon was no sooner preached, than the City was filled with Ballads, Satires, Pasquinades against the Archbishop, and the Spirit of Slavery in point of Religion so entirely rooted out, that the meanest of the Populace, and even the Women, set up for Divines, and broached new Opinions. Some Authors add, that a Woman composed a Book, in which she maintained, that, excepting *John Hus* and the *Hussites*, there was no true Church upon Earth. From this time, the *Hussitism* began to spread itself, and gained daily new Followers; but however, it made no great noise till such time as *John Hus* and *Hierome of Prague* were treacherously put to death by the Council of *Constance*. This unjust and barbarous Proceeding provoked so the *Bohemians*, that it was attended with a general Insurrection. Neither were those, who rose up in arms upon that account, only the Scum of the People and Dregs of the Nation, as the *Roman Catholic* Writers are pleased to style them: Many of the prime Quality resented his Death as much

much as the common People, and shewed themselves no less ready to revenge it. He was lamented both in public and in private by Persons of all Ranks and Conditions. Nothing was heard in the Streets but Complaints and Invectives against the Council, the Churches resounded every where with his Praises, the Day on which he was executed, was appointed to be kept every Year holy in remembrance of his Sufferings, Medals were struck in his honour, and most outrageous and bitter Satires handed about against the Council and the Church of *Rome*. One of these Pieces (which was spread over all *Germany*, and in which the Council of *Constance* was compared to that of the *Pharisees* against *Christ*, and the Pope to *Caiphas*) incensed his Holiness to such a degree against the *Hussites*, that he determined to involve the Kingdom of *Bohemia* in a civil War, rather than to let such an Affront go unpunished. He was also not a little prompted to this desperate Resolution by *Gian Domenico* Cardinal of *Ragusa*, who having been sent Legate into the Kingdom of *Bohemia*, met with such a Reception, that he acquainted both the Pope and the Emperor, that the *Hussites* could not be reclaimed from their wicked Tenets but by Fire and Sword. To this was added a solemn and public Declaration made by the University of *Prague* in favour of the Communion in both kinds, contrary to the Decrees of the Council of *Constance*, which Declaration was applauded by most of the *Bohemians*; and not long after a Gentleman of *Cuttenberg* breaking into a Church with a good number of Servants well armed, while the Priest was saying Mass, snatched away the Chalice from the Altar, and carrying it to a neigh-

neighbouring Tavern, drank it there with his Comrades. The Priest complained of the Affront and Prophaneation to his Brother, who espousing the Cause of the Church, run the Gentleman through with his Sword, while he was coming out of the Tavern; and, as he was accompanied by many others, above twenty of the *Hussies*, who offered to revenge his Death, were knocked down.

In the mean time, the Cardinal Legate began, pursuant to the Pope's directions, to proceed with the utmost severity against such as were convicted, or only suspected, of *Hussitism*. Two were condemned to the flames, because they seemed to favour the Communion in both kinds. The execution of this Sentence enraged the Populace to such a degree, that the whole Kingdom was all on a sudden set in a flame. *Jamque Faces & saxa volant, furor arma ministrat.* Parents, Friends, Relations, &c. all fell, without any distinction, victims to the fury of the increased Multitude. The Cardinal had much ado to save himself by flying into Hungary. The Magistrates endeavoured to appease the Storm, and keep the Mob within bounds; upon which, they were sacrificed the first, as favouring thereby the Cardinal and Church of Rome. The King himself was not safe; he indeed seemed to be on their side, but because he did not espouse their Cause so eagerly as they desired, they set about deposing him, and electing another in his room; but were prevented from executing their design by the earnest entreaties of *Wenceslaus Goranda*, one of their Priests, and a leading Man of their Party. As their Number daily increased, they wanted only a Man of Conduct.

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and Resolution to head them in their Enterprizes, whom they soon found in the Person of the famous *John Ziska*, a Gentleman born of a good Family in a Borough of *Bohemia* called *Trocznow*, whence he was named *John Trocznow*, which Name was afterwards changed into *John Ziska*, because he was blind of one Eye, this being the Import of the *Bohemian* Word *Ziska*. He was, in his Youth, Page to the Emperor *Charles IV.* and afterwards served in the Army, distinguishing himself in all Engagements by his Valour and Bravery, particularly in the famous Victory obtained by *Ladislaus Jagellan* in 1410 over the Knights of the *Tau-tonic* Order, chiefly owing to the Valour and Conduct of *Ziska*. He was Chamberlain to King *Wenceslaus*, when *John Hus* was put to death by the Council of *Constance*; which cruel and unjust Sentence he looked upon as an Affront done to the whole Nation, and determined then, with his Master's leave, to revenge his Death, especially upon the Priests and Monks, who had been the chief Instruments of it. When he imparted his Resolution to the King, begging him that he would not oppose so commendable a Design, *Wenceslaus*, who was then in a merry Humour, and thought it impossible he could succeed in such an Attempt, having neither Friends nor Money, offered him an ample Permission, under his Royal Seal, to revenge the Affront put upon the *Bohemian* Nation by the Council. *Ziska* accepted of the Offer, and upon the first rising of the Mob, produced the King's Letters Patents, empowering him to take revenge for the Death of *John Hus*, which drew the People to him in Crouds from all parts of the Kingdom. Some Authors tell us, that he was thus exasperated against the Clergy, not only on account

count of the Death of *John Hus*, but likewise because his Sister, who was a Nun, had been debauched by a Monk. Wherefore he determined, as the Jesuit *Balbin* writes, to revenge one Sacrilege with a thousand others. However this be, 'tis certain that no Revenge was ever more complete, or pushed to such Extremities. *Ziska* no sooner saw himself in a condition to take the field, but he over-ran the neighbouring Country, putting all, without distinction of Sex or Age, to fire and sword. The first Town he made himself Master of was *Pilsen*, distant a few Miles from *Prague*, which he plundered, enriching himself and his Army with the Spoils of the Churches and Monasteries. From thence he marched into the Province of *Bechin*, and there, upon a steep Hill, laid the first Foundations of a Fortress, where he might keep his Magazines, and retire to, if overpowered by the Enemy. He was soon after joined by *Nicholas* Lord of *Hussinetz*, who had fled from *Prague*, as being suspected by *Wenceslaus* of aspiring to the Kingdom of *Bohemia*. The Army was followed all along with such Crouds of People, that while it was encamped on Mount *Tabor* (so they called the Place where *Ziska* began to build his Fortress, this Word signifying, in the *Bobemian* Language, *Tent* or *Camp*) above 40000 received the Communion in both kinds. *Ziska* thought himself now in a condition to make an Attempt upon *Prague* itself, which he did accordingly, and being favoured by the Populace, possessed himself of that Metropolis without the least Opposition. The King saved himself in a strong Fortress, which he had lately built about a League out of the City: the Senators were actually consulting in the Town-House about what Measures they should take

take against *Ziska* and his Followers, when notice was brought them that *Ziska* was Master of the Town. This put an end to their Consultations, every one betook himself to flight, but before they got out, the House was surrounded by *Ziska's* Men, the Senators seized, and thrown out of the Windows to the Mob, who received their Bodies upon Spits, Lances, Pitch-forks, &c. Of all the Senators, eleven only found means to make their escape. All the Churches and Monasteries were given up to be plundered; and because a Priest opposed their receiving the Communion in both kinds, *Ziska* stripped him of his sacerdotal Dress, killed him with his own Hand, and caused him to be hung out of a Window. As the Prior of the *Cartusians* had been an Evidence against *John Hus*, their noble Monastery was burnt down to the ground, the Monks all seized (excepting the Prior, who made his escape) and led, for a public Show, thro' the Streets of the City, with Crowns of Thorns on their Heads; while a Tanner, who marched at the head of the Procession with a Chalice in his hand, and apparelled as a Priest, insulted them in their Distress. When they came to the Bridge of *Prague*, there arose a hot Debate among the *Hussites*, some being for throwing them all into the River, and others opposing so wicked an Action. From Words they came to Blows, and several were wounded on both sides, tho' two only killed. The *Cartusians* were kept close Prisoners in the Town-house, and not long after expelled the Kingdom.

In the mean time, King *Wenceslaus* was taken with a Fit of an Apoplexy, of which he died a few days after, in the 98th Year of his Age, occasioned by a violent Passion one of his Courtiers

tiers put him into, by saying, when News of the Disorders at *Prague* was brought to Court, *that he had foreseen all that.* The King taking this to be a Reflection upon his own Conduct, flew into such a Rage, that he would have killed the Courtier upon the spot, had he not been prevented by others that were present. The *Roman Catholic* Writers give us a most vile Character of this Prince, and represent him as a Monster of Cruelty, of which they relate the following Instances ; viz. that he caused his Cook to be put upon the Spit and roasted, for not getting ready his Dinner in due time ; that a Doctor of Divinity was by his Orders thrown into the River and drowned, for saying, that *he only is a true King, who governs well* ; that he was passionately fond of a Dog, because he flew at any one who but held up a Finger against him ; that he never went abroad without the Hangman by his side, and that he even debased himself to be God-father to one of his Children. They add, that he not only defiled, like the Emperor *Copronymus*, the Font he was christened at, but the Altar upon which he was crowned. Neither are the Protestant Authors very favourable to this Prince ; they all agree that he was guilty of many most wicked and infamous Actions. To him the Church of *Rome* is indebted for St. *John of Nepomuck*, (canonized by the late Pope, *Benedict XIII.*) whom he caused to be thrown into the River *Muldun* that runs thro' *Prague*, because he refused to discover to him what he had heard in Confession from his Wife Queen *Joan*, Daughter to *Albert* Duke of *Bavaria*, and Count of *Holland*. The Hymn, which is sung in the Churches in praise of this Martyr, is nothing but a Satire upon *Wenceslaus*, and seems to have been dictated not by the Holy Ghost, as

they brag, but by an Author very famous at Rome, (with whom the Popes oftner advise than with the Holy Ghost) called *Signior Pasquino*. The Hymn begins thus :

*Sævus, piger Imperator,
Malorum clarus Patrator
Pollicetur pessima
Ni quæ dixit Sacramento
Tu propales in momento,
Uxoris peccamina, &c.*

King *Wenceslaus* being dead, and his Brother *Sigismund*, next Heir to the Crown, engaged against the *Turks* in *Hungary*; *Sophia* of *Bavaria*, *Wenceslaus's* second Wife, shut herself up in the Castle of *S. Wenceslaus* near *Prague*, from whence, as the Place was well garrisoned, and the Country on that side at her devotion, she began to harraß the Enemy. *Ziska* himself was once surrounded by her Cavalry, and very near being taken prisoner ; which he perceiving, retired to a Place inaccessible to the Horse, in order to oblige them to dismount, as they did accordingly, marching against him on foot, and in their Boots and Spurs, not doubting but that they should rout him at the first Onset, being far superior to him in Number. It happened quite otherwise, *Ziska* ordered the Women that followed his Army, (the Soldiers Wives) to spread their Garments and Veils in the Enemy's way, which striking to the long Spurs, that were then in use, so intangled their Feet, that they were almost all cut in pieces. This Victory encouraged *Ziska* to pursue vigorously his Revenge, and to practise such Cruelties, that the *Hussites* make almost as bad a Figure in History.

History as the *Roman Catholics* themselves. He ransacked, and burnt down to the ground above five hundred Churches and Monasteries, putting to the sword Priests, Monks, and Nuns without distinction, who refused to give or receive the Communion in both Kinds. He thought it a meritorious Work, (as he had imbibed from his Youth the pious Principles of the Church of *Rome*,) to massacre all those who were of a different Persuasion. *Tantum Religio potuit suadere malorum!* Our Author gives us here a distinct but doleful Account of several cruel and bloody Executions, which however he has taken care to intersperse with some pleasant Narratives, wherewithal to divert, for some time, his Reader's Thoughts from such tragick Subjects. Amongst others, he relates the following Story, drawn from the *German Chronicles*, and translated into *Latin* by *Johann Dupont* of *Heidelburgh*.

HENAR I. Emperor, had a Daughter named *Helena*, no ways inferior in Beauty to the famous *Greek*, whose name she bore, being reckoned the most handsome young Lady of her Age. Count *Albert* of *Altenburgh* was charmed with her Beauty and other amiable Qualities, and at the same time, so happy as to become reciprocally the Object of her most tender Affections. As they were persuaded that the Emperor would never allow them to marry, they determined to retire privately into some inaccessible Forest, and there admire and enjoy without disturbance the good Qualities they daily discovered in each other. With this design the Count, havingly secretly sold his Estate, employ'd the Money in building a strong Castle amidst the Mountains and Forests of *Bohemia*, and

providing it with Arms and all manner of Provisions for many Years. When the Castle was finished, he assembled all the Workmen together with their Families at the foot of the Mountain, as if he intended to build a City there. He made them a most sumptuous Entertainment, inviting them to drink about merrily, till such time as they were all dead drunk. He then set fire to that part of the Wood, which consumed them all to a Man. This *Albert* did, fearing lest they should, on their return, discover the Secret. After this cruel Execution, the Lover returned, without shewing the least Concern, to Court, where he soon found an opportunity to carry off his dear *Helena*, who became his voluntary Prey, while she was walking, according to his appointment, in the Fields with other Ladies of the Court. They pursued their long Journey, partly on horse-back and partly on foot, till, after many Adventures, they came at last to the Castle. Here *Helena* was amazed to see herself received with such Splendour and Magnificence in so desolate and solitary a Place. She could not behold, without admiration, the pleasant Gardens, the convenient and stately Apartments, the delightful Prospects, charming Vista's, and great store of Provisions of all kinds. But what she seemed most of all to be taken with, was the liberty they both now had to enjoy the Charms of each other without restraint, and gratify their mutual Passion without disturbance. In the meantime, the Emperor returning from the Wars of *Hungary*, fixed his Residence at *Ratisbone*, from whence he went often to take the diversion of Hunting in the Woods of *Bohemia*, not far distant from that City. While he

he was one day with too much eagerness pursuing a wild Boar, he happened to lose both his Way and Company, without knowing where he was, or what way to steer his Course. At length, after having wandered for a long time up and down the Forest, he, by the Smoke, discovered Count *Albert's* Castle; but as all the Avenues to it were almost impracticable, he could not get thither before Night. Both the Count and his Spouse were mightily surprized, when they heard the Voice of an human Creature in that vast Solitude, frequented only by wild Beasts. The Count was for excluding him, but the Emperor knew how to represent his Distress so well, that he moved *Helena* to Compassion, who prevailed upon her Husband to give him one Night's lodging. The Emperor, at first sight, knew his Daughter and Son-in-law, but as he had the good fortune not to be known by them, he gave to understand that he was a Gentleman returning home from his Travels after having seen the chief Cities and Courts of *Europe*. This prompted *Helena's* Curiosity to enquire of the Emperor, and being told that he was dead a Year ago, she was so transported with Joy, that she could not forbear crying out! *O the agreeable News! I wish to God the rest of my Family were so too! But if you had the Emperor here, answered the supposed Gentleman, pray what would you do to him? If he were alive, reply'd Helena, and his Life in my hands, he should not live an Hour longer.* The Emperor, apprehending the Danger he was in, began to be very uneasy, and begged, as soon as Supper was over, they would let him go to Bed. *Helena* conducted him to his Apartment, and told him he should sleep in the best Bed she was

was Mistress of, because, he had given her the welcome News of her Father's death. The Emperor was glad to see himself alone and undiscovered; the next Morning by break of day, he set out for *Ratisbone*, and with much ado reached his Palace; about the Close of the Evening. The Court and City were over-joy'd at his Arrival the more, when he acquainted them with his Adventures, and the Danger he had escaped. The next day he commanded a strong Detachment to march against the Castle, enjoining them to bring, as soon as possible, his inhuman Daughter and Son-in-law dead or alive to *Ratisbone*. They defended themselves with a great deal of Bravery, and disputed every Foot of Ground with the Enemy; but were at last over-powered, taken prisoners, and carried before the Emperor, who would have caused the Count to be put to death upon the spot, had not the Heads of the Army, moved to Compassion by the Tears of *Helena*, (who earnestly entreated her Father rather to put her to death as the chief Cause of his Indignation, protesting that she neither would nor could outlive him,) obtained his Pardon. The Castle was deliver'd up to the Emperor, together with the Arms, Provisions, Money, &c. in 930, and quite neglected to the time of *Ziska*, who repaired the ancient Fortifications that were then remaining. The Mountain, upon which it stood, is called to this day *Frauenberg*, that is, the *Woman's Mountain*, and the German Authors ascribe the Origin of this Name to the Adventure, (very likely fabulous) we have now related. We are obliged to break off here, for want of room, but shall continue this History, (in which the Reader will find many very diverting

A R T I C L E. XXII.

Oeuvres de Clement Marot, *Valet de Cham-
 bre de François I. Roy de France: re-
 vues sur plusieurs Manuscrits, & sur
 plus de quarante Editions; & augmen-
 tées tant de diverses Poësies véritables,
 que de celles qu'on lui a faussement at-
 tribuées. Avec les Ouvrages de Jean
 Marot son Pere, ceux de Michel Marot
 son Fils, & les Pièces du Different de
 Clement avec François Sagon. Accom-
 pagnées d'une Préface Historique &
 d'Observations Critiques. A la Haye
 chez P. Goffe & J. Neaulme 1731.
 Four Volumes in 4^o, and six Volumes
 in 12^o.*

CLEMENT MAROT is so well known
 to all those who are conversant with the
 best French Poets, that it would be needless to
 say any thing here concerning his Person or
 Writings. We shall therefore only give an Ac-
 count of this new Edition of his Works. It
 contains several Pieces not extant in any of the
 former Editions. The Editor has collated it
 with above forty of them, and with several
 Manuscripts; and has besides illustrated it with
 historical and critical Notes. He has also pre-
 fix'd a long Preface to the first Volume, where-
 in he gives a curious Account of the Life of
 that celebrated Poet, and several Critical Ob-
 servations

servations upon his Writings. To the Works of *Clement Marot*, he has added the Poems of JOHN MAROT his Father, and of MICHAEL MAROT his Son. He has moreover given us a Chronological Table of the Works of *Clement Marot*, a Glossary explaining the old or obsolete Words, and a large Index. As for the new Pieces inserted in this Edition, the Editor has drawn up a Catalogue of them, which, in the Edition in quarto, is as follows:

Liste des Pieces particulieres à cette Edition:

T O M E I.

- i. Preface historique sur les Oeuvres de *Clement Marot*, divisée en deux Parties.
- ii. Epître Dedicatoire du Temple de Cupidon au Roy François I. en prose & en vers, de l'an 1515, tirée de la premiere édition de ce petit Ouvrage, qui est gothique.
- iii. Autre Epître dedicatoire du Temple de Cupidon à Messire Nicolas de Neufville Chevalier Seigneur de Villeroy : tirée de l'Edition d'Estienne Dolet 1538, de l'Edition gothique de Grapheus, de la troisième Edition de Bonne-mere à Paris la même année, & de l'Edition de Nyort en 1596.
- iv. Differences qui se trouvent entre la premiere Edition du Temple de Cupidon & les suivantes. Ces differences sont dans les Notes mises sous le Texte de cette Piece.
- v. Huitième Opuscule ou Sermon du bon & du mauvais Pasteur, pris & extrait du X. Chapitre de St. Jean, imprimé séparément à Lyon, en 1563, puis dans l'Edition de Nyort de 1596, & dans trois Editions de Rouen.

VI. Neuvième Opusculé ou Balladin de Clement Marot en faveur de la nouvelle Religion : piece imparfaite imprimée dans l'Edition de Nyort de 1596, & dans l'Edition de Rouen de la même année.

VII. Sonnet de Clement Marot sur le même sujet, tiré des mêmes Editions.

VIII. Dixième Opusculé, ou le Riche en pauvreté ; joyeux en affliction, & content en souffrance : imprimé séparément à Turin après la Mort de Clement Marot, chez Antoine Blanc ; puis à Paris en 1558.

IX. Onzième Opusculé, ou la Complainte d'un Pastoureau Chrétien en forme d'Eglogue rustique : imprimé séparément in 16. à Rouen par François Martial 1549. puis in 16. à Paris chez Estienne Denise 1558.

X. Adieux aux Dames de Paris, piece supposée ; pour mettre avant l'Epitre XII. tirée de l'Edition de Paris in 16. chez Denys Janot 1538, & de celle d'Anvers de Steels 1539. où ils sont differens. Ces Adieux se trouvent dans les Notes.

XI. Epitre XLIV. ou troisième du Cocq à l'Asne : tirée de l'Edition d'Anvers chez Steels en 1539.

XII. Epitre XLV. ou quatrième du Cocq à l'Asne : tirée du Manuscrit 443. de ceux de Mr. Baluze, aujourd'hui dans la Bibliotheque du Roy très Chretien.

XIII. Epitre XLVII. ou Lettre de Clement Marot, par lui envoyée de Ferrare à son Ami Antoine Couïllart, Seigneur du Pavillon lez Lorris en Gastinois. Avec une Epigramme de Michel Marot qui la precede ; tirée des Contredits de Nostradamus par le Sieur du Pavillon, & de l'Edition de Nyort de 1596.

XIV.

xiv. Epitre LX. à son Amy Papillon contre le fol Amour : tirée des Poësies d'Antoine Herogt, & autres.

T O M E II.

xv. Epitre LXII. à Mr. Pelisson President de Savoye en 1543 : tirée de deux Editions de Tournes, & de celle de Regnault 1551.

xvi. Epigramme de Jean de Conches de Valence en Dauphiné sur le Chant XVI. de Cl. Marot au sujet de la Trêve faite à Nice en 1538 : tirée de l'Edition des Oeuvres de Marot chez Jean Bignon sans date.

xvii. Cantique XXI. de Clement Marot en 1536. à la Roine de Navarre : tiré d'un Manuscrit de Mr. Baluze.

xviii. Chant XXII. La Mort du Juste & du Pecheur : tiré des Editions des Oeuvres de Cl. Marot in 16. Paris chez Guillaume Thibout 1548. & de l'Edition de la Haye chez Moetjens.

xix. Rondeau LXIX. ou plutôt, Vers très mauvais affichez à Paris sur l'exil du Docteur Noel Beda : tiré de diverses Editions.

xx. Rondeau LXX. ou Réponse de Clement Marot à l'escrivateau cy-dessus : tiré des mêmes Editions.

xxi. Dixain qui paroît de Clement Marot sur le même sujet : tiré des mêmes Editions.

xxii. Vingt-neuf Epigrammes de Clement Marot : tirées de differens Recueils, ou Editions particulieres de Marot.

xxiii. Trois Epitaphes, savoir les XV. XVI. & XVII. tirez de divers Recueils ou Editions de Clement Marot.

xxiv. Cimetiere XXXII. XXXIII. & XXXIV. ou Epitaphes d'Artus de Gouffier, de

de Philippe de Montmorenci, & d'Erasme, tirées d'un Recueil imprimé.

xxv. Trente-cinq Blasons du Corps féminin faits à l'imitation de ceux de Clement Marot, tirez de divers Recueils indiquez dans les Notes.

T O M E III.

xxvi. Preface en Prose de Clement Marot sur la Traduction des Amours de Leandre & Hero, tirée de l'Edition originale de Griphius, in 8. 1541.

xxvii. Colloque d'Erasme, intitulé, *Abbas Et Erudite*, traduit en Vers François par Clement Marot; imprimé in 16. à Paris, sans date, mais vers le milieu du XVI Siecle.

xxviii. Autre Colloque d'Erasme, intitulé, *Virgo Misogamos*, traduit en Vers François par Clement Marot; imprimé avec le precedent.

xxix. Epitre Dedicatoire des Pseaumes de Cl. Marot à M. le Cardinal de Lorraine; tirée d'une Edition des dits Pseaumes in 16. à Lyon 1553.

xxx. Preface de Jean Calvin sur les Pseaumes de Clement Marot; imprimée avec des dits Pseaumes à Geneve en 1543, & à Lyon en 1563.

xxxi. Extrait du Privilège du Roy Charles IX. pour les Pseaumes de Clement Marot, tiré de l'Edition des dits Pseaumes in 16. à Lyon 1563.

xxxii. Priere avant le repas; tirée des Editions de Bonnemere 1538. & Denis Janot.

xxxiii. Huitain sur le salut par Jesus-Christ; tiré des Editions in 16. de Paris chez Jean Thiboust, & de celle de Pierre Gauthier 1551.

xxxiv.

xxxiv. Poësies attribuées à Clement Marot; tirées des Editions de Bonnemere, & de quelques autres. Il y a 22 Pieces. T. xxx

xxxv. Deploation sur la Mort de Clement Marot, tirée de l'imprimé, in 4. à Paris en 1544.

xxxvi. Chronologie des Œuvres de Clement Marot.

Avertissemens & Prefaces, tirées des différentes Editions de Clement Marot.

xxxvii. Avertissement de l'Edition in 16. de Nyort en 1596.

xxxviii. Preface de l'Edition de Nyort de Thomas Portau en 1596.

xxxix. ----- de l'Adolescence Clementine, qui parut pour le premiere fois in 8. en 1530.

xl. ----- de la premiere Edition entiere de Clement Marot in 8. à Lyon, chez Estienne Dolet en 1538.

xli. ----- de l'Edition in 8. de Lyon, par Du Röcher en 1545.

xlII. ----- de l'Edition in 16. de Lyon, par Jean de Tournes en 1549.

xlIII. ----- de l'Edition in 16. de Lyon, par Guillaume Roville en 1554.

xlIV. Vers faits à la louange de Clement Marot, recueillis de diverses Editions.

xlV. Autres petites Pieces faites à l'imitation de Clement Marot, ou à son sujet. Elles sont au nombre quarante-sept.

xlVI. Liste alphabetique des anciens termes qui se trouvent dans les Œuvres de Clement Marot, avec leur Explication.

xlVII. Table des Matieres contenues dans les Œuvres de Clement Marot.

T O M E IV.

XLVIII. La Vraydifant Advocate des Dames; tirée de l'unique Edition de ce Livre, qui est gothique, & d'un Manuscrit Original de la Bibliothèque de Monseigneur le Duc de Bourbon.

XLIX. Plusieurs Rondeaux sous le Nom de plusieurs Dames d'esprit; mais qui sont de Jean Marot au nombre de vingt-un; tirez du même Manuscrit.

L. Trois Ballades d'Amour du même Jean Marot; tirées du même Manuscrit.

LI. Quatre autres Rondeaux, & une Ballade en forme de prières à la louange de la Sainte Vierge, & de quelques Saintes: tirez du même Manuscrit.

LII. Poësies de Michael Marot fils de Clement; tirées de l'Edition de Nyort 1596.

LIII. Recueil des Pièces du Differend de Clement Marot avec François Sagon & la Huëterie; tiré de plusieurs Editions originales du temps même de Marot. Au nombre de vingt-cinq Pièces, grandes ou petites.

A R T I C L E XXIII.

The PRESENT STATE of Learning.

R O M E.

ROSSI has printed a posthumous Work of Gio. Pietro Bellori, entitled *Annottazioni sopra i XII Cesari di Enea Vico*, with a learned Preface by the Abbot *Kalsi*. In Folio.

Abbot *Pascoli*, in Imitation of *Vasari*, has writ the Lives of the *Italian Painters*, who

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O

lived

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lived in the last Century and the Beginning of this. His Work is in the Press.

Abbot *Francesco-Mariani*, has lately publish'd *Breve Notizia delle Antichità di Viterbo*, in 4to. This Piece is an Apology for *Annius Viterbiensis*, or rather an Answer to what Father *Baretti*, a Benedictine, has said concerning the Antiquities of *Viterbo*, in a Dissertation inserted in the XI Volume of Mr. *Muratori's* Collection of the *Italian Historians*.

F L O R E N C E.

WE see here a new Edition of *Riposo di Raffaello Borghini*, with several Cuts. This Piece, written by way of Dialogue, contains the Principles of Painting and Sculpture, and is much valued by the best Judges.

They are reprinting *le Opere del Menzini* in 4to. His Poems will be printed separately in 8vo.

M I L A N.

FATHER *Orsi*, a Dominican, has published *Dissertatio historica quâ ostenditur Catholicam Ecclesiam tribus prioribus sæculis Capitalium criminum reis pacem & absolutionem nequaquam denegasse; & plures aliæ incidentes quæstiones ad eorundem temporum Chronologiam Ecclesiasticam pertinentes, quibusdam digressionibus datâ operâ examinantur. Auctore R. P. L. F. Josepho-Augustino Orsi, Ordinis Prædicatorum*. In 4to.

L Y O N S.

THE following Law-Books have been reprinted here.

D.

D. D. Thomæ Carlevallii *Tractatus de Judiciis, de Foro competenti, & legitima Judicium potestate, ac de Judiciis in genere, Judicio executivo, & concursu creditorum*, 1729, 2 vol. Folio.

D. Joannis Gutierrez J. C. Hispani celeberrimi *Opera omnia, Civilia, Canonica, & Criminalia in XV. Partes & X. Tomes distributa, cum Repertorio generali*, 1730. In Folio, 10 vol.

Ludovici Censii, J. C. Perusini *Tractatus de Censibus, cum S. Rotæ Romanæ decisionibus recentissimis*, 1730, In Folio, 2 vol.

P A R I S.

FATHER de la Bleterie, has publish'd a new Edition of the late Mr. Masclef's Hebrew Grammar: *Francisci Masclef, Presbyteri Ambianensis, Grammatica Hebraica, à Punctis aliisque inventis Massoretbicis libera. Accesserunt in hac secunda Editione tres Grammaticæ, Caldaïca, Syriaca, & Sammaritana ejusdem instituti*. In 12mo. 2 vol. The Author died in the Month of November 1728.

Principes generaux & raisonnez de la Grammaire Françoisse par Demandes & par Réponses. Dediés à Monseigneur le Duc de Chartres. In 12mo.

Histoire de Mademoiselle de la Charce de la Maison de la Tour-du-Pin en Dauphiné. Ou Memoires de ce qui s'est passé sous le Regne de Louis XIV. In 12mo. These pretended Memoirs are a meer Romance.

Description historique des Chateau, Bourg, & Forest de Fontainebleau: contenant une explication historique des Peintures, Tableaux, Reliefs, Statuës, Ornemens qui s'y trouvent; & la Vie des Architeſtes, Peintres, & Sculpteurs qui y ont travaillé.
O 2

vaillé. *Enrichie de plusieurs plans & figures.*
Par M. l'Abbé Guilbert. P. D. Q. du Roi.

*Les Principes de la Nature, ou de la Generation
des choses.* Par Mr. Colonne. In 12mo.

*Nouvelle Methode pour refuter l'établissement des
Eglises prétendues Reformées & de leurs Religions,
& pour defendre la stabilité de l'Eglise & de la Re-
ligion Catholique, Apostolique & Romaine dans sa
possession perpetuelle.* Par Mr. Chardon de Lugny,
Pretre Deputé du Roi & du Clergé de France
pour les Controverses. In 12mo.

*Les Aventures d'Aristée & de Telasie, Histoire
Galante & Heroïque.* In 12mo. 2 vol. Mr. du
Castre d'Auvigny is the Author of that Ro-
mance.

U T R E C H T.

THERE is lately come out here, Da-
nielis Vink, Med. Doctoris, *Amœnitates Philo-
logico-Medicæ, in quibus Medicina à Servitute
liberatur: nam, præter ejus originem, progressum,
præstantiam, necessitatem, usum, præmia, bo-
niores, atque privilegia Medicis concessa; inqui-
ritur, An Medicina antiquitus fuerit Studium
illiberale Servisque proprium?* In 8vo.

Etienne Neaulme is reprinting *les Contes du
Comte Antoine Hamilton, savoir, le Belier, Fleur
d'Epine, & les quatre Facardins.* In 12mo. 3 vol.

The same Bookseller is also printing *les
Memoires de Mr. Cleveland fils Naturel de Crom-
wel, traduits de l'Anglois.* In 12mo. 4 vol.

[The said Memoirs are actually printing in
London from the Original Manuscript.]

A M S T E R D A M.

MESSIEURS *Wetstein* and *Smith* will soon publish the new Edition of *Thucydides*, in Greek and Latin, with the Notes of Mr. *Wasse*, and of Mr. *Duker* Professor at *Utrecht*.

They are printing a new Edition of the French Translation of *Homer* by *Madam Dacier*, from the last *Paris* Edition, &c.

Le Théâtre de la Foire, ou l'Opera comique ; contenant les meilleures Pieces qui ont été représentées aux Foires de St. Germain & de St. Laurent : enrichi de Figures en Taille-douce, & d'une Table de tous les Vaudevilles & Airs gravez & notez à la fin de chaque Volume. Tom. VI. In 12mo. This Volume contains VIII new Pieces, viz. 1. *l'Enchanteur Mirliton*; 2. *le Temple de Memoire*; 3. *les Enragez*; 4. *les Pelerins de la Meque*; 5. *les Comédiens Corsaires*; 6. *l'Obstacle favorable*; 7. *les Amours deguisez*; 8. *Achmet & Almanzine*.

Changuion is printing a new Edition of *Caracteres de Theophraste & de la Bruyere ; avec la Defense de la Bruyere contre Vignoul-Marville per Mr. Coste.* In 12mo. 2 vol.

C A.

Des Livres nouveaux que N. Prevost & Comp. ont reçus des Pays Etrangers. pendant le Cours du Mois de Decembre & Janvier, 1730.

CL. Eliani Sophistæ varia Historia, cum Notis integris Conradi Gesneri, Johannis Schefferi, Tan. Fabri, Joachimi Kuhnii, Jacobi Perizonii, & Interpretatione Latina Justii Vultei, innumeris in locis emendata, curante Abrahamo Gronovio, qui & suas Adnotationes adjecit, 2 vol. 4to. Lugd. Bat. 1731.

Oeuvres de Clement Marot, Valet de Chambre de François I. Roy de France, revües sur plusieurs MSS. & sur plus de quarante Editions; & augmentées tant de diverses Poësies véritables, que de celles qu'on lui a faussement attribuées: avec les Ouvrages de Jean Marot son Pere, ceux de Michel Marot son Fils, & les Pièces du Different de Clement avec François Sagon: accompagnées d'une Preface Historique & d'Observations critiques, en 4 vol. 4to. à la Haye, 1713.

Aur. Corn. Celsi de Medicina Libri octo brevioribus Rob. Constantini, If. Casauboni, aliorumque Scholiis ac Locis parallelis illustrati, cura & studio Th. J. ab Almeloveen. Editio ultima prioribus multo auctior & emendatior, 2 vol. 8vo. Lugd. Bat. 1730.

Eustachii Manfredii Bononiensis Scientiarum instituti Astronomi de annuis incerrantium Stellarum aberrationibus, 4to. Bononiæ 1729.

Histoire de la Mere & du Fils, c'est à dire, de Marie de Medeis, femme du Grand Henry, & Mere de Louis XIII. Roy de France; contenant l'Etat des Affaires Politiques & Ecclesiastiques arrivées en France depuis & compris l'An 1616. jusques à la fin de 1619. par Fr. Endes de Moxeray, 4to. Amst. 1730.

Parallele de la Doctrine des Payens avec celle des Jesuites & de la Bulle Unigenitus, sur l'Etat de pure Nature, & sur les Forces naturelles du Libre Arbitre de l'Homme, 8vo. Amst. 1731.

Reponse de l'Auteur du Parallele à l'Ecrit de Monseigneur l'Eveque de Marca, qui a pour Titre, Justification de la Morale & de la Discipline de l'Eglise de Rome, & de toute l'Italie, 8vo. Amst 1731.

Voyage du Chevalier des Marchais en Guinée, Isles voisines, & à Cayenne, fait en 1725, 26, 27. contenant une Description tres exacte & tres etendue de ces Pays, & du Commerce qui s'y fait; publié par le R. P. Lahat, 4 vol. 12mo. à Paris, 1730.

Le Theatre des Grecs, par le P. Brumoy, 3 vol. 4to. à Paris, 1730.

HISTORIA LITTERARIA:

OR, AN
EXACT AND EARLY ACCOUNT
OF THE MOST

VALUABLE BOOKS

Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.*————— Lucret.

NUMBER IX.

Being the Third of VOL. II.



L O N D O N:

Printed for N. PREVOST, over-against *Southampton-
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M.DCC.XXXI.

(Price One Shilling.)

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HISTORIA LITTERARIA.

ARTICLE XXIV.

Histoire de la Guerre des *Hussites*, & du Concile de *Basle*. Par JACQUES LENFANT. Enrichie de Portraits & de Vignettes à la tête de chaque Livre.

That is,

The History of the War of the Hussites, and of the Council of Basil. By JAMES LENFANT. Enriched with Portraits, &c. Amsterdam, 1731. 2 Vol. 4°.

WE shall now reassume, after the digression with which we closed our last Article, the thread of our History, *Ziska* being now in open defiance with all those of the Church of *Rome* and their Partisans, thought proper to build not only a Fortrefs, but a City, on Mount *Tabor*, (whence the *Hussites* are also called *Taborites*) whither he might repair in case of any Misfortune. But fearing he should be disturbed in the execution of his Design by *Ulric* of *Rosembergh*, a zealous *Roman-Catholic*, and Lord of the City of *Aust* (called also *Sese-*

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ms) lying at the foot of Mount *Tabor*, he determined first to rid himself of such a troublesome Neighbour; which he did without losing a Man, having taken the City by surprise, while the Inhabitants were *somno vinoque sepulti*, it being then Carnival-time: the Town was rased, and the Citizens, without distinction of Sex or Age, put to the sword. Some, however, made their escape to the neighbouring Fortress of *Sedlitz*, where *Ulric* himself was; but were pursued so close by the *Taborites*, that they had not time to shut the Gates. The Fortress was burnt down to the ground, all those that were in it, massacred; *Ulric* threshed to death with Iron Flails, (with which most of *Ziska's* Men were armed) and afterwards his Hands and Feet cut off, and thrown with the rest of his Body into the Fire. They were attended with the like Success in storming the Towns of *Lau-uy*, *Beneschaw*, *Nepomuck*, *Graditz*, which were all laid in ashes, the Inhabitants murdered, the Priests, Monks, and most part of the Nuns either burnt alive or hanged. The Fortress of *Raby* made a vigorous resistance, but was, at last, taken by storm, and treated no better than the others. Here it was that *Ziska* lost the only Eye he had remaining; but this Loss did not stop the Course of his Victories. From *Raby* he marched to *Konigsaal*, the Burying-place of the Kings of *Bobemia*, whose Bodies he caused to be taken up, and thrown into the River. All the Monks of the famous Monastery of *Cramlow* were by his Orders hanged upon Lime-Trees, whose Leaves grew for a long time after (if we believe the *Roman-Catholic* Writers, and namely *Theobaldus*, who at-
tests

tests to have seen, with his own Eyes, *meis oculis*, this Miracle) in the shape of a Monk's Cowl. In the mean time *Sigismond*, Emperour and King of *Bohemia*, being acquainted with these Disorders, sent Embassadors to treat with the Heads of the *Hussites*, with whom they concluded a Truce for four Months upon the following Conditions; *viz.* That there should be full Liberty on both sides to receive the Communion in one Kind only, or in both, and that the *Hussites* should not give any disturbance to the Priests and Monks. During the Truce, *Sigismond* used his utmost Endeavours to gain over the Chiefs of the *Hussites*, but in vain; wherefore, the four Months were no sooner expired, than Hostilities began anew on both sides. *Sigismond* wrote to his Officers, and to the *Roman-Catholic* Lords, enjoining them not to spare the *Hussites*, but to pursue them with Fire and Sword. Having fixed his Residence at *Breslaw*, the Metropolis of *Silesia*, he caused there a Priest to be drawn to pieces by four Horses, because he preached the Communion in both Kinds. At the same time *Ferdinand*, Bishop of *Lucca*, Pope *Martin V's* Nuncio, published a Crusade against the *Hussites* and their Adherents. Upon this *Ziska*, blind as he was, took the Field again, and having first routed several Detachments of the Imperial Troops, engaged at last, and quite defeated the main Body of their Army commanded by *Albers*, Archduke of *Austria*, and Son-in-law to *Sigismond*. This Victory so encouraged *Ziska*, and disheartened the Enemy, that in a very short time he over-ran almost all *Bohemia*, driving the *Imperialists* everywhere before him, and commanding his Men

to give no Quarter, especially to Priests and Monks. When *Sigismund* heard of the Defeat of his Army, and of the Conquests *Ziska* was making in *Bohemia*, he resolved to march against him in Person. Having therefore drawn together all his Forces, he formed an Army one hundred and forty thousand Men strong, (some say three hundred thousand) all regular Troops, and commanded under him by *Frederic*, Elector of *Brandenburgh*; *Frederic*, Marquis of *Misnia*, furnamed the *Warlike*; *Albert*, Arch-duke of *Austria*, afterwards Emperor; and three Princes of the House of *Bavaria*. The Emperor entering *Bohemia* with this formidable Army, went straight to summon the City of *Prague*, but had for Answer, that they were all ready to die rather than submit, or acknowledge him King of *Bohemia*. He began therefore to batter the City from four different Places, but was soon interrupted by *Ziska*, who being intrenched with his best Troops upon the Top of a steep Hill (called to this day *Ziska's Hill*) near *Prague*, incommoded the Enemy, so that they could not pursue the Siege without first dislodging him from that advantageous Post. The choicest Troops of the Army were detached against him, which he received with all the Bravery and Resolution imaginable: but as the Attack continued the whole day, and the *Imperialists* were continually supply'd with fresh Detachments from the Camp, most of his Men were killed or wounded, and the others so weary'd, that they were not able any longer to handle their Arms. The *Saxon* Infantry had already, Sword in hand, forced the Intrenchments, and would have cut the *Taborites* to pieces, had not
Ziska,

Ziska, seconded by one *Robyk*, of a mean Condition, but famous for his Strength and Courage, kept, with unparalleled Bravery, the Enemies employ'd till such time as those of *Prague*, whom he had acquainted with the Danger he was in, sent the few fresh Troops they could spare to his relief. This small Detachment, which was headed by a *Taborite* Priest with a Chalice in his hand, having fought its way thro' the *Imperial* Army before the City, got with much ado into the Camp, where all was in the utmost confusion, *Ziska* himself wounded, most of his Men killed, and the others quite dispirited. However, at the sight of the Chalice they took new Courage, and being led on by the Priest, and by *Ziska*, notwithstanding his Wound, fell upon the Enemy, in conjunction with the fresh Detachment, with such Resolution, that the Ground upon which the *Imperialists* stood was in a moment covered with dead Bodies; and tho' they were continually supply'd with fresh Troops, yet they began to give way, and at last betook themselves to open flight. *Sigismund* having attempted several other times, but always in vain, to dislodge *Ziska* from that Hill, resolved at last to raise the Siege, and try whether he could not meet with better Success elsewhere. He was followed close by *Ziska*, who, after having cut to pieces a great many *Imperial* Detachments, and thereby considerably weakened that formidable Army, would have ventured a general Engagement, had not the Emperor, to avoid it, fled into *Moravia*, and from thence into *Hungary*. *Sigismund*, ashamed to see himself thus put to flight by a Parcel of Threshers, (so he called

Ziska's Men, by reason of the Iron Flails with which many of them were armed) headed by a blind Highway-man, recruited his Army with all possible expedition in *Moravia*, and from thence marched again into *Bobemia*. This second Army was quite defeated near *Wifsbade*, above three hundred *Bobemian* Lords, who had declared themselves for the Emperor, killed upon the spot, and the Emperor obliged to save himself the second time by flight. *Sigismond* was attended with no better Success in his third Expedition, *Ziska* having besieged and taken before his eyes the strong Town of *Broda*, which he levelled with the Ground, after having inhumanly murdered all the Inhabitants. The Emperor, who had come with a design to succour the Town, and oblige *Ziska* to raise the Siege, seeing that both he and his Men fought (to use the Expression of *Procopius Lupacius* in his *Ephemeris Rerum Bobemicarum*) *tanquam Dæmones*, like Devils, withdrew in haste, being at last sensible that he attempted in vain to recover, by dint of Sword, the Kingdom of *Bobemia*. After his Retreat, *Ziska* sitting in State, with the Colours he had taken from the *Imperialists* under his feet, knighted those among the *Taborites*, who had distinguished themselves by their Valour and Conduct.

1422. THE *Hussites*, having now got the better of the *Imperialists* and *Roman Catholics*, began to be divided among themselves. Those of *Prague* were for setting up a King, and accordingly, called in *Sigismond Coribut*, Son to *Alexander Witboud* Great Duke of *Lithuania*, who made his entry into *Prague* at the head of five thousand Horse, and was acknowledged by

by the chief Cities of *Bohemia*. *Ziska* on the other side was for a Common-wealth, protesting that he would never submit to any King, or live under a monarchical Government. This occasioned no small misunderstanding between him and those of *Prague*, which, being fomented by some factious Spirits, broke out at last into an open War. Alliances were made, Troops raised, and the most inhuman Hostilities practised on both sides. This War, however, was of no long continuance, the Royalists were routed in a pitched Battel by *Ziska*, and the City of *Prague* besieged; but before it was taken, *Ziska*, who had resolved to destroy it, was at the entreaties of an *Hussite* Priest reconciled with the Inhabitants, and a general Peace concluded; upon what Conditions we know not, but it is certain that *Carricut* continued for some time after in *Bohemia*. The intestine Broils being now composed, *Ziska* marched at the head of a powerful Army into *Moravia*, and possessed himself there of many strong Places, not without great loss, being opposed by the famous *John* of *Prague*, Bishop of *Olmutz*, so zealous a *Roman Catholic*, that he had caused many thousands of *Hussites* to be put to death, and killed two hundred of them with his own hand. In the mean time, the Emperor fearing he should lose not only the Kingdom of *Bohemia*, but that also of *Moravia*, sent Embassadors to *Ziska*, offering him the Government of *Bohemia* during his Life, and other great Preferments, provided he would join with him in reducing the *Bohemians*. Some Writers tell us, that he began to hearken to such honourable and advan-

1424.

tagious Offers, but was prevented by Death from accepting them. He died of the Plague the 11th of October 1424, while he was marching with new Forces into *Moravia*. It is unanimously averred by almost all the Historians, that in dying he commanded his Men to flea him after his Death, and make a Drum of his Skin, assuring them that the beating of that Drum would put the Enemies to flight. *Albertus Krantzius* (*Vandalia*, lib. xi. p. 253.) adds, that his Commands were obeyed, and his Promises fulfilled. Other Authors tell us, that he desired his Body might be exposed to the wild Beasts, chusing rather to be devoured by them, than eaten by the Worms. This last order, if given, was not executed. His Body was first buried at *Graditz*, and afterwards transferred from thence to the Cathedral Church of *Czasslaw*, a considerable City of *Bohemia*, and so devoted to *Ziska*, that the Inhabitants would not suffer any other City to enjoy such a valuable Treasure. They raised him a magnificent Tomb with Epitaphs in commendation of his Zeal, Bravery and Conduct. His Club was hung up over the Tomb with the following Verses by it.

Rasa Papistarum timuit quem Turba, Johannes
Conditus hoc celebri marmore, Ziska jacet.
Ille tuæ vindex, Hussi sanctissime, mortis
Hostes dum Calicis persequeretur, erat.
Fit via vi, rumpit aditus, monachosque trucidat;
Quando Virum Christi pro grege Zelus agit.
Testis erit pendens, sparsoque infecta cerebro
Clava hæc, quæ Monachis terror & horror erat.

According

According to the Custom of those Times (when it was not reckoned, as in *Martial's* time, a folly, to employ one's time in difficult Trifles, *stultum est difficilies habere nugas*) the Year 1424, in which he died, was marked with the great Letters in the following Distich,

*Peste pere MptVs obIt, non atro VICtVs ab hoste,
ZIsCa potens beLLo, fortIs Et aCer eqVes.*

ALL Authors agree, that *Ziska* was of a most inhumane and revengeful Temper. The Protestants own, that in cruelty he even surpassed the *Roman Catholics*. But however his greatest Enemies are forced to allow, that he was endowed with many very commendable Qualities. They admire and extol his Valour and Intrepidity, his Prudence and Sagacity, in the most difficult and nice Circumstances; and above all, the rapidity of his Conquests, and greatness of his Exploits. *Jobannes Cocblæus*, whose History is a continued and bitter Inveective against *Ziska* and the *Hussites*, writes that (*Coch. hist. Hussit. lib. v. p. 216.*) "it must however be allowed, that, if we consider the Greatness of *Ziska's* Exploits, he ought not only to be compared, but preferred, to the greatest Commanders that ever headed an Army. What General ever fought more Battles, or obtained more Victories, than he, blind as he was? This made *Baptista Fulgosi* *, an Italian

* *Baptista Fulgosi* was Doge of *Genoa* about the end of the XVth Century; but being banished his Country, he applied himself to the writing of History, and gained thereby great esteem. V. *Ger. I. Voss. de Hist. Latin. l. III. p. 612.*

lian Historian, say, that, if we consider on one side the Difficulties his Bravery met with by reason of his Blindness, and on the other the Victories he obtained notwithstanding that disadvantage, every impartial Judge will prefer him, without the least hesitation, to HANNIBAL and SERTORIUS, who had lost but one Eye. He died with the Glory of having gained many Battles without ever losing one. Balbin attests to have seen and read a Book of military Regulations composed by Ziska, in which he explains what Order and Discipline ought to be kept in War, what Punishments inflicted upon Deserters, how to encamp, and march against the Enemy, &c. The Manuscript (for it has never been published) was signed with his own hand, *John Ziska of the Chalice*. He took this Title as Defender of the Communion in both Kinds, wore always a Chalice painted on his Shield, and even gave the Name of *Colick* or Chalice to a Fortress he built in the district of *Litomeritz*. Those of his Party, were no less zealous for the Cup, painting Chalices not only on their Arms, but on their Windows, Doors, Walls, &c. which gave occasion to the following Distich:

*Tot pingit Calices Bobemorum terra per urbes,
Ut credas Bacchi Numina sola coli.*

Ziska himself however differed but in very few Articles from the *Roman Catholics*, held Transubstantiation, and caused all such as denied it to be burnt alive. *Bilejovius* tells us, that an Altar was erected by his Tomb, where Masses were daily said for the freeing of his

his Soul from Purgatory. What he could not be reconciled to in the Church of *Rome*, was, that the Cup should be denied to the Laity; and that the Clergy, contrary to the example of Christ and his Apostles, should enjoy temporal Riches, or live in Grandeur. He was for reducing them to the Poverty of the Primitive Church, saying, that it was a scandal upon the Christian Profession, that the Ecclesiastics should abound in worldly Riches, and at the same time style themselves *The Successors of the Apostles* who professed strict Poverty.

Ziska being dead, the Army divided itself into three Bodies, of which one chose for General the famous *Procopius* surnamed *Rafus*, who was of a good Family in *Bobemia*, had been ordained Priest (and therefore surnamed *Rafus* from his shaven Crown) but never liked his Profession, as being, according to some Authors, the choice of his Parents rather than his own. Wherefore the War no sooner broke out than he changed the Gown for the Sword, joined with *Ziska*, and distinguished himself on all Occasions by his Bravery and Conduct, so as to acquire the Title of *Procopius the Great*. *Ziska* had such an Opinion of him, that he appointed him to command the Army after his Death, enjoining him to give no quarter, but destroy all those with Fire and Sword who should oppose his Religion. The second Body of the Army called themselves, after *Ziska's* death, *Orphans*; and would have no General, because none, in their Opinion, deserved to succeed that great Hero. They chose however some Heads, and amongst others, *Procopius* surnamed *the Little*. The third Body

dy styled themselves *Orebites*, from a Mountain of *Bobemia*, which they called *Oreb*, and elected likewise several Commanders with equal Power. These three Bodies, after having burnt the Town in which their General died, and sacrificed all the Inhabitants to his *Manes*, separated; the *Orphans* and the *Orebites* marched into *Silesia*, and the *Taborites* commanded by *Procopius* into *Bavaria* and *Austria*, practising every where, and upon Persons of all Ranks, Ages and Conditions, the greatest Cruelties that perhaps were ever heard of. If we believe some *Roman Catholic* Writers, above 15000 Priests and Monks were put to death by them in the space of three Years.

As the Council of *Siena* was opened about this time, our Author gives us here some account of it. Pursuant to the Orders of the Council of *Constance*, a new Council was to meet within five Years at *Pavia*; but as the Plague broke out in that City, it was transferred to *Siena* in *Tuscany*. The chief Things intended by the Council, was the Reformation of the Clergy. The necessity therefore of this Reformation was the main Subject of all the Sermons that were pronounced on that Occasion. The first Sermon had for Text these Words of *S. Luke* (Cap. xxi. v. 25.) *There shall be signs in the Sun*; which the Preacher applied to the Church Militant, understanding the Church by *the Sun*, and the Vices of the Ecclesiastics by the Signs or Spots. *And as it is better*, says he, *to suffer for Truth than obtain a living by Flattery, I shall discover all the Spots that have eclipsed the brightness of this Sun.* And in effect his whole Sermon is nothing else but an
 Invective

Invective against the Ecclesiastics from the highest to the lowest ; but so full of Puns, Quibbles, and Pedantic Expressions, that it would be thought now-a-days more proper to stir up the Auditory to Laughter than Compunction. He shews, that *the Ecclesiastics by an entire depravation and declension of Manners have declined Righteousness through all the Cases of Declension* ; that all the Schisms, Heresies and Disorders in the Church are occasioned by the luxury, pomp and riches of the Ecclesiastics ; which makes the secular Princes jealous of their Grandeur, &c. He closes his Speech by drawing the following Character of the Priests of those days. " Priests are now, says he, Usurers, Inn-keepers, Merchants, Pedlars, Governours of Castles, Stewards, Notaries, Gamesters, Pimps ; in one word, there is no Profession they do not follow excepting that of the Hangman." The second Sermon is no less severe upon the Ecclesiastics, especially the Bishops, whom the Preacher styles Epicures. How many Bishops, says he, are there now-a-days, and voluptuous Prelates, who far surpass *Epicurus* himself in Debauchery. Their Tables are served with Venison, Hares, fat Pullets, and all kind of Wild-Fowl. They drink the best of Wines, and that in Gold and Silver Cups, enriched with Pearls. After they have caroused well, and cleared their Understandings with four or five Bumpers of strong Wine, then they are for disputing on Points of Religion. Each Argument, good or bad, is applauded with a general Discharge of Bumpers ; and the more they drink, the better they dispute, according to the old Saying,

Saying, *dum bibo vinum loquitur mea lingua Latinum*. To this purpose he relates a very diverting Vision of *St. Bridget*, who, while she was praying in *St. Peter's Church at Rome*, saw all on a sudden the Church filled with Swine, each of them having a Mitre on his Head, and at the same time was informed that those mitred Swine were the Bishops, Prelates and Abbots of those days. He likewise introduces our Saviour complaining to *St. Catharine of Siena*, in a Vision she had, that the Bishops spent the Patrimonies of their Churches upon their Whores and Bastards, instead of employing them in support of Widows and Maintenance of the Poor. After having inveighed against such as aspire to Bishopricks and other Preferments in the Church, he answers an Objection drawn from the Words of *St. Paul*, who desires a Bishopric, desires a good thing, by saying, "that *St. Paul* did not
 " imagine then, that those who desired a Bi-
 " shopric, should at the same time desire
 " great Estates, princely Revenues, stately
 " Palaces, fine Horses, rich Robes with long
 " Trains, which would sweep the ground
 " were they not held up by handsome Pages
 " sumptuously apparelled." He says in express Terms, that from the Pope, whom he calls *Apostolicus*, down to the lowest Priest, there is not one Ecclesiastic, that worketh Righteousness, no not one. He looks upon the Massacre of so many Priests in *Bobemia* as a Punishment, which they have drawn upon themselves by the detestable Sin of Simony. "The *Hussites*,
 " says he, have put to cruel deaths, in the
 " space of three Years, above 15000 between
 " Priests

“ Priests and Monks; some have been put
 “ upon the Spit and roasted, others broiled
 “ alive. To some they have poured melted
 “ Lead down their Throats, and drawn others
 “ into pieces with four Horses: Many have
 “ been stoned to death, and many drowned,
 “ &c.” The Preacher does not rank these Ec-
 clestiaffics amongst the Martyrs, as *Aeneas Syl-*
vius and other *Roman Catholic* Writers have
 done; but calls them *Victims of the Divine*
Justice, revenging the Sin of Simony. As to
 the Council of *Siena* itself, it was soon dissol-
 ved by Pope *Martin V.* because the Prelates
 had begun to deliberate upon the execution of
 the Decree of the Council of *Constance*, decla-
 ring an *Œcumenical Council* to be above the
 Pope. By the same Bull that dissolved this,
 another Council was appointed to meet within
 seven Years.

IN the mean time the Emperor and *Albert*
 Arch-duke of *Austria*, wrote to the Pope ac-
 quainting him with the Cruelties practised by
 the *Hussites* in *Bavaria*, *Austria*, *Moravia* and
Silesia, and imploring his Assistance against the
 common Enemy. Upon this, the Pope pub-
 lished a second Crusade against the Hereticks
 of *Bobemia*, and directed Briefs to all the
 Princes of *Germany*, to the King of *Poland*,
 and Great Duke of *Lithuania*, exhorting them
 to join their Forces, and compel the *Bobemi-*
ans to return to the Bosom of the Church by
 dint of Sword. At the Pope's Solicitation,
 an Army was raised of an hundred thousand
 Men, which was the same Year met, engaged,
 and entirely defeated by the *Hussites*, under the
 Command of *Procopius Rasus*, and their other
 Heads.

Heads. The Battel lasted from break of Day to the close of the Evening, Victory inclining sometimes to one side, and sometimes to the other. But, at last, the *Imperialists*, tho' far superior in Number, were forced to yield to the Bravery of the *Bobemians*, and save themselves by flight, after having lost, as some Authors write, fifty thousand Men, and amongst them fourteen Princes and Counts of the Empire. 1427. Another Army was raised the same Year by *Henry of Beaufort*, Bishop of *Winchester*, and Uncle to *Henry V*, whom the Pope had appointed his Legate *à latere* in *Germany*, *Hungary* and *Bobemia*. This second Army, tho' eighty thousand Men strong, and commanded by the Legate himself, and the Elector of *Brandenburgh*, was put to flight by the *Bobemians* at the first Onset. The Legate endeavoured in vain to rally his Troops; he was himself obliged to fly, as well as the Elector of *Treves*, who was coming to join him with a strong Body of Horse. The Pope no sooner had the News of this Defeat, than he published a new Crusade against the *Hussites*, sending Cardinal *Juliano Cesarini* Legate *à latere* to all the Princes of the Empire, and encouraging them by special Briefs to try once more whether they could not by force of Arms oblige the *Hussites* to submit to the Authority of the Church, and reclaim them from their Errors. The Cardinal acquitted himself so well in his Office, that Troops were levied in all parts of *Germany*, and an Army of an hundred and thirty thousand Men set on foot. 1430. *Frederic* Elector of *Brandenburgh* was declared Commander in chief of the united Forces, and as such,

re-

received the holy Standard from the Cardinal at *Nuremburg*. The other Heads of the Crusade were *Frederic*, Elector of *Saxony*; *Albert* and *Christopher*, Dukes of *Bavaria*; *John* and *Albert*, Sons to *Frederic* of *Brandenburg*; the Bishops of *Wirtzburg*, *Bamberg*, and *Aichstadt*. This powerful Army, upon a false report that the *Hussites* were divided amongst themselves, having passed the *Black Forest*, marched into *Bobemia*, putting all to Fire and Sword. But they no sooner heard that the *Bobemians* commanded by the famous *Procopius* were coming in one Body with a design to give them Battel, than they betook themselves to flight. They were, however, prevailed upon by the Cardinal to rally in an advantageous Post near *Risemburg*, and wait for the Enemy; who, by only shewing himself in Battel-Array, struck them with such Terror, that neither the Legate nor their Officers could, with all their fine Speeches, Threats, and Promises, induce them to stand the Enemy's first Charge. The Dukes of *Bavaria* were the first that fled; the Elector of *Saxony* saved himself in the Castle of *Frauenberg*, and the Cardinal-Legate in the City of *Ratisbone*, whither he repaired in such haste, that he lost by the way the Pope's Bull, his Hat, Cross, and Cardinal's Habit, which were kept for a long time, and shewn at *Tausch* in *Bobemia*. The *Hussites* pursued them upon the heels, killed eleven thousand in the pursuit, made seven hundred Prisoners, took two hundred and forty Waggon, some of which were loaded with Gold and Silver, and one hundred and fifty Pieces of Artillery.

THE Pope and the Emperor being both convinced by this Defeat, that they attempted in vain to reclaim the *Hussites* from their Errors by force of Arms, agreed to invite them with obliging Letters to a Council, in hopes of terminating in an amicable manner the Differences in point of Religion, which had occasioned such a bloody War. Cardinal *Cesarini* likewise; whom the Pope had appointed to preside in the Council, earnestly entreated them, by Letters directed to their Chiefs, to send Deputies to the Council, promising them, in the name of the Universal Church, a Safe-Conduct to come and freely propose all their Difficulties in matter of Religion. The Safe-Conduct was approved of by the *Bobemians*, who sent their Deputies, among whom was the Great *Procopius* himself, to the Council, some time after it had been opened in the City of *Basil*. They were three hundred in all, and made their Entry in great Pomp and Splendor. *Aeneas Sylvius*, who was there, describes it in the following words. “ All the Inhabitants both of the
 “ City and Territory of *Basil* went in Crouds
 “ to meet them. Many Members of the
 “ Council thronged, together with the Popu-
 “ lace, drawn by the Fame of such a warlike
 “ Nation. All the Squares, Streets, Doors,
 “ Windows, and even the Tops of the Houses
 “ were crouded with Spectators of all Ages,
 “ Ranks and Conditions. Some pointed at
 “ one, others at another. Their strange Dress,
 “ dreadful Countenances, and fierce Looks,
 “ amazed all those that beheld them; every
 “ one concluding, that their Character had
 “ been no ways misrepresented by Fame. E-
 “ very one’s Eyes were chiefly upon *Procopius*;
 “ This

" This is, said they, that invincible, bold, courageous, and indefatigable Leader, who has so often defeated the Catholic Armies, laid in ashes so many Towns, and massacred so many thousands of the true Sons of the Church." A few days after, they had publick Audience of the Council, and frequent Conferences both publick and private with the *Roman Catholic* Divines. But, as they found the Fathers of the Council more inclined to censure as heretical, than approve as orthodox, the four Articles, in which they differed from the common Doctrine and Practice of the Church, they withdrew, and soon after, notwithstanding the fair Promises, and earnest Intreaties of the Cardinal, returned home without coming to any Agreement. The four Articles which they had been enjoined, by the whole Kingdom of *Bobemia*, to stand to, and not submit to the Decision of the Council, were the following; viz.

1. THAT the Word of God should be preached freely, and without any Restraint, in the Kingdom of *Bobemia*, and Marquisate of *Moravia*.

2. THAT the Sacrament of the Body and Blood of Christ should be administered to all in both Kinds.

3. THAT the Priests and Monks should be divested of the Temporalities they enjoy'd contrary to the Laws of the Gospel, and the Example given them by Christ and his Apostles.

4. THAT all publick Sins, commonly called Mortal, and other Disorders against the Law of God, should be punished in Persons of all Ranks and Conditions by the Civil Magistrate.

THE Council judged these Articles to be dangerous, contrary to the Practice of the Universal Church, and derogatory to the Immunity enjoy'd by the Ecclesiastics. However, when the Deputies departed, it was unanimously agreed upon by the Council, that a solemn Embassy should be sent into *Bohemia*, composed of Bishops, Divines, and Deputies of all the *Roman-Catholic* Princes, inviting them to make up Differences, and be reconciled with the Church. The Bishops were enjoined, in general Terms, to negotiate an Agreement with the *Bohemians*. But their private Instructions were, to sow Divisions amongst them, and stir up such *Roman Catholics*, as had joined them rather by Compulsion than Election, of which there were then many in the Kingdom of *Bohemia*. The Embassy was received at *Prague* with great Pomp and Solemnity by the Inhabitants, and publickly harangued by the Rector of the University, (who was a *Roman Catholic* in his heart) at the head of the whole Body. Not long after, the Estates of *Bohemia* and *Moravia* convened in the College of the Academy, where, after several Conferences and Disputes, an Agreement was at last concluded, with regard to the four Articles, by the Deputies of both Parties, and approved of by the Council. The *Bohemians* were allowed to receive the Communion in both Kinds, and the other Articles admitted with such Restrictions, that the *Hussites* gained but very little. This Agreement was entirely owing to *John of Rockizane*, (so called from a little Town of that Name where he was born) a Man of great Esteem and Credit amongst the *Hussites*, whom the Deputies of the Council had

had gained over by promising him the Archbishoprick of *Prague*. The Treaty and Articles of Agreement were signed by the *Roman-Catholics* of *Bohemia* and the *Calixtins*, that is, those who were for the Communion in both Kinds; but rejected by the *Taborites*, *Orphans*, and *Orebites*, who, being mostly *Wicleffites*, openly declared, that they would never admit of an Agreement, by which their Tenets were censured and condemn'd as heretical. The Deputies of the Council, pursuant to their private Instructions, taking advantage of these Divisions, animated the *Roman-Catholics*, and, by means of *Rockizane*, the *Calixtins*, to join their Forces, and fall upon those who opposed the Agreement. By their Mediation an Alliance was accordingly concluded between the *Roman-Catholics* and *Calixtins*, whose first Enterprize was to possess themselves of the old City of *Prague*, in which they met with little or no Opposition. The new City held out for some time, being defended by *Procopius the Little*, Head of the *Orphans*; but at last was forced to submit. The *Orphans* and *Taborites* were all driven out, and about twenty thousand of them killed by the *Roman-Catholics* and *Calixtins*, who fell upon them in their Retreat. This obliged *Procopius the Great* to raise the Siege of *Pilsen*, which had held out ten Months against him, and march in all haste to join those *Taborites* and *Orphans*, who, with *Procopius the Little*, had saved themselves by flight from the Rage of the Enemy. He was joined in his March by the Troops of several Cities which had protested against the Agreement. Neither did the *Roman-Catholics* and *Calixtins* fail having recourse to the Cities of their Party.

1434.

1434. The two Armies having met about six Miles from *Prague* between *Broda* and *Kurſim*, a bloody Engagement enſued, in which the *Huffites* were entirely defeated, both the *Procopius's* kill'd upon the ſpot, a great many Priſoners taken, and the others forced to ſave themſelves in the Fortreſs of *Colin*, which three days after was delivered up by *Czapeck* Commander of the *Huffite* Cavalry, tho' in a condition to hold out a long Siege. This made ſome believe that *Czapeck* had been gaimed over by the *Roman Catholics* before the Battel, and that this Victory was chiefly owing to his Treachery. 'Tis certain he afterwards joined with the *Roman Catholics*, and was employ'd by them in Affairs of great conſequence. As to the other Priſoners, the choice Troops, and thoſe who had behaved themſelves with moſt Bravery during the War, were lock'd up in a great Barn, to which the *Roman-Catholics* ſet fire, to revenge themſelves of the Injuries they had received, and get rid of thoſe they were chiefly afraid of. *Aeneas Sylvius* gives us a pathetic Account of this inhumane and barbarous Execution. This Victory weakened the *Huffites* ſo, that they were never afterwards in a condition to take the Field. Some ſmall Bodies they had ſtill remaining were cut in pieces by *Ulric* of *Rofes*, who ſcour'd the Country with a flying Army. A Party of three hundred *Taborites* engaged his Army, and was very near obtaining a moſt glorious Victory; but being ſurrounded by the Cavalry, were all killed upon the ſpot, after having fought like Lions from Noon to Midnight.

In the mean time the Emperor *Sigiſmond*, having received News of the Victories obtained
by

by the *Roman Catholics* in *Bohemia*, sent Embassadors to congratulate them upon their Reconciliation with the Church, and the happy Success of their Arms against the *Hussites*, inviting them at the same time to acknowledge him for their King. Upon this, a general Diet met at *Prague*, to deliberate whether they should acknowledge *Sigismund* for King of *Bohemia*, and upon what Conditions. The *Taborites* and *Orphans*, of which there was still a strong Party in the Kingdom, were admitted to the Diet, and with the rest signed the Agreement of *Basil*. They all agreed to acknowledge *Sigismund*, and the Conditions upon which he should be admitted to the Crown, were drawn up in fourteen Articles, and approved of by all Parties. Amongst these were the following, viz. 1. That *Sigismund* should cause the four Articles of the Agreement of *Basil* to be punctually observed in the Kingdom of *Bohemia*. 2. That he should always have at Court some *Hussite* Preachers. 3. That the Inhabitants of the Kingdom should not be obliged to rebuild the Monasteries which had been destroy'd during the War. 4. That in his absence the Kingdom should not be governed by any Foreigner. 5. That a general Pardon should be granted. These and the other Conditions were presented to *Sigismund* at *Brinn* in *Moravia*, by the Deputies of the Estates of *Bohemia*, and by him confirmed without any restriction. Upon which he was proclaim'd, and acknowledg'd King of *Bohemia*, and made his public Entry into *Prague*, the 23d of *August* the ensuing Year 1436. The Inhabitants of the City of *Tabor* came amongst others to do him Homage; which he was so pleas'd with, that

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he presented them with the large and rich Territory, that lay at the foot of Mount *Tabor*, and granted them an entire Liberty of Conscience for the space of five Years. The *Taborites* had submitted to him upon condition that *Tabor* should be made a Royal City, should remain always free, and enjoy all the Rights and Privileges formerly enjoyed by the City of *Anst*, which they had destroyed.

SIGISMOND no sooner saw himself in quiet Possession of the Kingdom, than, without any regard to his Word, he began to infringe all the Conditions upon which he had been admitted to the Crown. He refused to go into any Church, where the Communion was given in both Kinds, recalled all the Priests, Monks, and Nuns, which had been banished, re-established the Prebendaries of the Cathedral Church of *Prague*; and because their Lands were in the hands of some *Hussite* Lords, he allowed each of them a Crown of Gold a day out of the publick Revenues, though he had promised not to call home any Monk or Priest whatsoever without the Consent of the Diet. He had granted the City of *Prague* liberty to chuse themselves an Archbishop, and even confirmed the Election they had made of *Rockizane*. But now that both he and the Council had obtained by *Rockizane's* means, what they desired, the Archbishop was turned out, because he refused to renounce the Communion in both Kinds, and *Philibert* Bishop of *Coutance*, named by the Emperor in his room. *Rockizane* was indeed ready to renounce or embrace any Articles whatsoever, in point of Religion, rather than to lose the Archbishoprick; but was afraid lest such a solemn
Re-

Renunciation as the Emperor required of him, might disoblige his best Friends, and prove prejudicial to his Interest, by which he measured Religion and every thing else. The new Archbishop, by degrees, introduced all the Ceremonies of the Church of *Rome*, as they had been practised before the Revolution, notwithstanding the Opposition he met with from *Rockizane*; who becoming again a zealous *Hussite*, filled the City with bitter Invectives and Satyrs against the Emperor, Pope, Bishops, and all the *Roman* Clergy: which the Emperor being informed of, swore he would put him to death with his own hand. This so frightened *Rockizane*, who was not at all fond of Martyrdom, that he retired privately from *Prague*, to wait elsewhere for an opportunity of exerting his Zeal with less danger. These violent Proceedings exasperated the Minds of the *Bobemians* to such a degree, that they began a-new to cabal, with a design to oblige the Emperor to make good his Engagements by force. But *Sigismund* in the mean time died at *Znoima* in *Moravia*, the 7th, 8th, or 9th of December 1437, leaving the Kingdom of *Bobemia* to *Albert*, Archduke of *Austria*, his Son-in-law; who, after having been unanimously elected King of *Hungary*, and Emperor, set out for *Bobemia*, to take possession of that Kingdom. He was received, elected and crowned with great solemnity by the *Roman Catholics*, in the City of *Prague*. But the *Calixtins*, mindful of the Treatment they had met with from *Sigismund*, being assembled at *Tabor*, refused to acknowledge him, and elected *Casimir* Brother to *Uladislaus* King of *Poland*, who accepted the Crown, and came at the head of

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a strong Army to receive it. This kindled a new War in *Bobemia*, which however lasted but a short while, a Truce having been concluded the same Year, at the entreaties of the Pope and Council of *Basil*. Before the Truce was expired, the Emperor *Albert* died, on his return from *Buda* to *Vienna*, at a little Village called *Niesmiel* the 27th of *October*, 1439. As he left no Issue Male, but his Wife with child, the *Roman Catholics* of *Bobemia* refused to proceed to the Election of a new King, till such time as she should be delivered. But the *Calixtins* chose in the mean time *Albert* of *Bavaria*, *Casimir* having before that time renounced all Pretensions to the Crown. The Election was scarce over, when *Elizabeth*, Widow to the Emperor *Albert*, was brought to bed of a Son. Upon this, both *Albert* of *Bavaria* and *Frederic III.* Emperor, declined the Offers of the *Calixtins*, inviting them to take possession of the Kingdom. *Albert* after having returned them Thanks, in a most obliging manner, for the good opinion they had shewn to have of him, by chusing him for their King, added, that since the Emperor *Albert* had now a lawful Heir in his Posthumous Son *Ladislaus*, he looked upon it as a most base Action, and unpardonable Crime, to invade the Rights of an Orphan; that he knew such vile Usurpations might be well coloured with some specious Pretence or other, but as for him, he assured them on the word of an honest German, that he abhorred them. The *Bobemians* seeing their Offers rejected by Prince *Albert* and the Emperor, had at last recourse to one, whom they well knew not to be so scrupulous as to refuse a Kingdom out

of Conscience. This was *Barbara*, Widow to *Sigismund*, who had aspired to the Kingdom of *Bobemia* during her Husband's Life, and had therefore been confined, by his Orders, to the Town of *Znoima* in *Moravia*. *Aeneas Sylvius* describes her as a Woman of a lewd Life, and of no Morals, or Religion. Other *Roman Catholic* Writers call her a rank *Atheist*; because, perhaps, she favoured *John Hus* and his Followers. *Theobaldus*, though a Protestant, gives us a very bad character of her; but at the same time is so ingenuous as to own, that he has read some Authors that greatly commend her; which Ingenuity we must not expect from the *Roman Catholics*. But however that may be, the *Bobemians*, both *Calixtins* and *Roman Catholics*, after long Debates, agreed to call her to the Crown; which she readily accepted of, and from the moment she received their Embassy, signed herself in all her Letters *Barbara Queen of Bobemia*. In 1442, order to ingage the chief Lords in her Interest, she divided the Government of the Kingdom amongst them, without distinction of *Catholic* or *Calixtin*, appointing each of them over some Province, or City. This piece of female Policy proved fatal both to her and the Kingdom. The Lords being of different Religions, and having the power in their hands, fell out among themselves, and set the whole Kingdom in a flame. The *Calixtin* Party prevailed; and *George Podiebrad*, Governour of *Gratz*, a most zealous *Calixtin*, brave Commander, and able Minister, was by the Estates 1450, unanimously declared the sole and absolute Governour of the Kingdom. The Queen had retired at the beginning of the Troubles. *Podiebrad*

diebrad drove all the *Roman Catholics* out of *Prague*, and ordered all those, who refused on their Death-beds to receive the Sacrament in both Kinds, to be buried *sepultura Asini*; that is, he denied them a Christian Burial. During his Administration, the Pope endeavoured by Legates, Nuncio's, Missionaries, to compose the differences in point of Religion, but all in vain. *Rockizane*, having lost all hopes of being re-established in the Archbishoprick of *Prague*, defeated all their Measures, and concluded an Union between the Church of *Bohemia* and that of *Constantinople*. In a Conference he had with Cardinal *Carvajal* the Pope's Legate, the Cardinal told him, that he would be very short with him; and summed up all he required of him in these two Syllables *Arde*, believe. *Rockizane* answered, that he would be as short; and begged of the Cardinal a word of the same number of Syllables, *viz. proba*, prove. The first of these Words has always been the Language of what we call the *Church*, and the latter of what we call *Heresy*.

PODIEBRAD having governed the Kingdom for some Years, so as to be highly commended, even by the *Roman Catholics*, on account of his Prudence, Equity, Application to Business, &c. called in *Ladislav*, and resigned all his Power to him. The young King made his publick Entry into *Prague*, about the latter end of *October* 1451; and two days after was crowned by the Bishop of *Olmutz*, in the presence of all the Lords and Prelates of the Kingdom. He was no sooner crowned, than he confirmed *Podiebrad* in his Government, and approved of what ever

ever he had done during his Administration. The whole time he remained in *Prague*, he could never be prevailed upon to go into any Church, or assist at the Service of the *Calixtins*. *Rockizane* appointed, one day, a *Calixtin* Priest to say Mass before the King, in the Castle of St. *Wenceslaus*; which he no sooner knew, than he acquainted the Priest, by the Captain of the Guards, that if he did not quickly withdraw, he would cause him to be thrown down headlong from the top of the Castle.

1454.

HERE ends our Author's Manuscript, which, besides the War of the *Hussites*, and Troubles of *Bohemia*, contains the chief Resolutions of the Council of *Basil*. This Assembly was opened at *Basil*, the 14th of December 1431, from thence transferred to *Ferrara* in 1438, and three Months after to *Florence*. From *Florence* it was removed to *Rome* in 1442, and lastly, to *Lausanne*, where it ended in 1448. Mr. *Lenfant* has likewise inserted, in their proper Places, the most remarkable Events of *Europe*, especially, such as have any relation to ecclesiastic Matters, without which his History would have often proved barren and tedious. He is not at all favourable to the *Hussites*, or *Taborites*, whom he always paints after the *Calixtin* and *Roman Catholic* Authors, with the blackest Colours. The *Hussites* practised, no doubt, most inhuman and barbarous Cruelties upon the *Roman Catholics*, but after they had been provoked by no less inhuman Cruelties practised by the *Roman Catholics* upon them. An Edict had been published by the Emperor, at the instigation of the Priests, and executed in many Places of *Bohemia*, commanding

manding all Hereticks to be burned alive; the Emperor *Sigismund* had caused a Priest, named *John Crasa*, to be torn to pieces by four Horses, because he had preached the Communion in both kinds; the Bishops had been enjoined to proceed against the *Hussites*, with the utmost severity, pursuant to the Emperor's Edict: The Pope had directed Briefs to all the Princes of *Germany*, exhorting them to extirpate the detestable Sect of the *Hussites* with Fire and Sword. What wonder then, if they rising in Arms for their own Defence, used, by way of Retaliation, such like Cruelties against an Enemy from whom they could expect no mercy? The Editor has annexed to this History, two Dissertations by Mr. *Beaujobre* touching the *Adamites* of *Bobemia*; in the first of which the Author shews, that the *Adamites* were not guilty of the Crimes laid to their charge by the Monkish and other *Roman Catholic* Writers; in the second, that the Heresy of the *Adamites*, as described both by *Protestant* and *Roman Catholic* Authors, is a meer Fable, invented by the Monks, who have been in all times Lyars and Impostors by Profession: insomuch that *Thomas Walsingham*, though a Monk himself, owns that in his time this Argument, *Such a one is a Monk, then he is a Lyar*, was reckoned as true and certain as this other, *Such a thing is white, then it is coloured*. We shall close this Article with his Words. *In tantum* (says he, speaking of the Mendicant Orders, (in *Rich. II.*) but we may very rightly apply it to all the others) *illam veritatis professionem perversè vivendo maculaverunt, ut in diebus istis, & in ore cujuslibet, bonum sit Argumentum, tenens tam de materia quam de forma,*

forma, Hic est frater, ergo est mendax; sicut & illud, Hoc est album, ergo est coloratum.

ARTICLE XXV.

Les Monumens de la Monarchie *François*, qui comprennent l'Histoire de *France*, avec les Figures de chaque Regne, que l'injure des Tems à epargnée, &c. Par le R. P. Dom. BERNARD DE MONTEFAUCON, Religieux Benedictin de la Congregation de Saint *Maur*.

That is,

The Monuments of the French Monarchy, comprizing the History of France, with the Figures of each Reign which the Injuries of Time have spared. By Father BERNARD DE MONTEFAUCON, Benedictin of the Congregation of St. Maur. Paris. Two Volumes Folio. 1729, and 1730.

AS the first Volume of this Work, published in 1729, has been already taken notice of by some of the Foreign Journalists, we shall not dwell long upon it. The Author's first Design was (as he suggests in his Preface, and appears from the Plan he published three Years ago) to give us *the Monuments of the French Monarchy* by themselves, and without entering upon any other Part of the History than

than what was represented by them. According to this Scheme, we should have seen the Kings, Princes, Officers of the Crown, their Actions, Combats, &c. without the Continuation of the History. The seeing of these Monuments would have raised in every curious Reader a Desire to be informed of the precedent and subsequent Actions, and of course put him to the trouble of seeking out in other Writers what could satisfy his Curiosity. To prevent this Inconveniency, the Author upon second Thoughts has judged proper to place before the Monuments the entire History of each Reign. This, however, must not be understood as if he intended to give us the History of *France* in its full length. He only tells us, that it will be longer, and comprize more Particulars than any Abridgment, and have this advantage above all other Histories, *viz.* to represent a great many Figures drawn from antient Monuments, which will inform us of many things, hitherto unknown, with regard to the History, as well as to the Dress, Arms, Customs, and several other curious Subjects. The two first Races, and the first Kings of the third, afford but a very small number of Monuments, they having been neglected, as they were no fine Pieces of Workmanship, by those of the latter Ages, who were not well apprized of the many, and great Advantages they might have drawn from them, ordinary as they were. Tho' the Author's chief Care has been to find out and insert in his Work such Monuments as relate to the Kings that reigned at the time they were made; yet he has not omitted those which were done in the succeeding Ages. From Saint *Lewis's* time these Monuments begin to be met with in greater abundance, and increase more and more in

in the ensuing Reigns to that of *Henry IV.* where the Work will end. The Author promised, when he advertised this Work, that the four Volumes containing the Monuments of the *French Monarchy*, should be published within the Year 1729. But, as he altered his first Scheme by adding the History to the Monuments, he could not be so good as his Word. He published however one Volume in that Year, and in the Preface to it promised that the others should be delivered to the Subscribers within the Year 1730, adding, that they should be no Losers by waiting a Year longer, but have five Volumes, instead of four. He has performed this Promise as religiously as the former. The Year 1730 is passed, and part of 1731, without any other Volumes appearing excepting the second. We ought not however to condemn the Author upon that score. Writers meet often with unexpected Difficulties, and are retarded by Incidents they could not foresee.

THE Author acquaints us, that he has drawn this History from the original Writers and Chronologers, using often their very Words, especially when they are capable of various Interpretations, to the end the Reader may judge whether he has taken their true meaning. He has endeavoured to shun those Faults which many of our modern Historians are guilty of, who, to imbellish their Accounts, often insert palpable Falshoods, groundless Conjectures, imaginary Intrigues, Characters, and a great many other Things, vouched by none of the antient and contemporary Writers, who are nevertheless the Originals of our

modern Historians. This Work then contains the History of *France*, with all the Monuments, which the Injuries of Time have spared, and which concern the Kings, Queens, Princes of the Blood, Peers of *France*, Dukes, or Counts, who enjoyed Estates in that Kingdom, the King's Household, and chief Officers of the Crown. The Reader will find expressed here, both the antient and modern Ensigns of Royalty, the Portraits of the Kings and Queens, which have been transmitted to us from *Cbilderic I.* to the present King; several Histories relating to the Kings, drawn from the ancient Monuments, the Consecration, Coronations, the publick Assemblies held by them, their solemn Entries and Interviews with foreign Princes, Hunting-matches, Battels where they commanded in Person, &c.

To these five Volumes, which would make a compleat work by themselves, our Author designs to add nine others, *viz.* two upon the external Worship of the Church; three upon what relates to the common Usages of Life, as Dress, Houses, Plays, publick Sports, &c. with a Treatise upon the antient Coins, two concerning War and single Combats, and as many upon Funerals; so that the whole Work will contain five Parts, and fourteen Volumes.

THE Author, having thus explained the Plan of the Work, proceeds to refute the opinion of *F. Daniel* with regard to the first Kings of *France*. This Historian in a long Dissertation prefixed to his History of *France*, endeavours to prove, that none of the four first Kings, *viz. Pharamond, Clodion, Merovée* and *Cbilderic* fixed in *France*, but only made Incur-

sions,

sions, laying the Country waste, and afterwards retiring to the other side of the *Rhine*. Father *Montfaucon* agrees with Father *Daniel*, that it is very uncertain whether *Pharamond* ever settled in *Gaul*; but as to *Clodion*, he maintains, That that Prince having passed the *Rhine*, possessed himself of *Cambrai* with the neighbouring Country, and fixed his Residence there. This is what *Gregory of Tours* avers:

To the Preface our Author has added a preliminary Discourse touching the Inauguration of the first *French Kings*, the luminous Circle we see round their Heads, called by the *Latin Nimbus*, and by us commonly *Glory*; their Crowns, the Flower-de-luces, and their Origin; the Throne, Scepter, Hand of Justice, and Royal Robes. The *French Kings* of the first Race were inaugurated by being lifted up on a Shield sustained by the Chiefs of the Kingdom, and so exposed to the view of the People and Soldiery, who with their Shoutings approved of the Election of the new King, congratulated him upon his Accession to the Throne, and wished him many Years of Life and Reign. This Ceremony was common to most of the Northern Nations, and passed from them to *Constantinople*, where it was practised for a long time in the Inauguration of the *Greek Emperors*, as *Codinus (de Officiis)* witnesses. Our Author gives us here the Copy of a Picture, (which he found in a *Greek Manuscript* of the tenth Century, lodged in the *French King's Library*,) representing the Inauguration of King *David*, who is expressed standing upon a Shield held up by the People of *Judaea*. The *Greek Painter* represented the Inauguration of King *David*, according to the Custom received then at *Con-*

Constantinople, not knowing that it was brought thither from the North, and had never been practised in *Judæa*. As to the *Nimbus*, or luminous Circle, which we see round the Heads of the antient *French* Kings, our Author tells us, that it was at first a Character of Divinity, and represented a bright Cloud, which, according to the Persuasion of the *Gentiles*, surrounded the Heads of the Gods when they appeared to Men. It was afterwards, out of flattery, put to the Statues and Pictures of the *Roman* Emperors, whom the *French* Kings imitated in this, as in most of their other Ensigns of Royalty. Our Author is of opinion, that the *Nimbus* began to be used by the *French* Kings about the beginning of that Monarchy, and was laid aside before the end of the first Race. As to the Crowns, they are of very different figures and shapes. The Flower-de-luces were first used by the *Greek* Emperors, and Kings of other Nations, upon their Crowns, and at the point of their Scepters, as meer Ornaments. In imitation of them, the *French* Kings began likewise to use them after the same manner, and not as any Mark peculiar to them. Other Princes laid them aside, but the *French* kept them, and *Lewis VII.* caused them to be painted on his Coat of Arms. Our Author with indignation rejects the opinion of those who hold, that the first Kings of *France* had three Toads for their Arms, which, in process of Time, were changed into three Flower-de-luces. As to the Hand of Justice, which is to be seen in some of the antient Seals and Coins, the Throne, and Royal Robes, our Author relates nothing concerning them that deserves particular notice.

THIS

THIS first Volume contains the History and Monuments of the *French* Monarchy, from its beginning to the Reign of *Philip I.* inclusively, that is, to the Year 1108. The Remains of Antiquity discover'd in *Tournay*, with the Tomb of *Cbilderic*, who died about the Year 481, may be reckoned among the chief Monuments contained in this Volume. The Author gives us the following account of this Discovery from *John James Chifflet*, who relates it at length in his Book intituled *Anastasis Cbilderici. Antwerp*, 1655. In the City of *Tournay*, on the 27th of *May*, 1653, in digging the Ground about seven foot deep, those who were employ'd in the Work found first a Buckle of gold, with about an hundred gold Medals, two hundred silver ones, but much bruised and defaced, several pieces of iron almost consumed with rust, two Skulls of different sizes, and an entire Skeleton. They discovered afterwards a Sword with a gold Hilt, the Scabbard, and some pieces of the Belt; a Style to write with, called by the Antients *Stylus* or *Graphiarium*, the Head of an Ox, above three hundred small Figures, which *Chifflet* took to be Bees, many Hooks, Nails, &c. all which things were of gold, and enriched with a great many precious Stones. Among these Remains of Antiquity were likewise found the Jaw-bone, Teeth, and Shoe of an Horse. It had been impossible to guess when this Treasure had been placed there, and to whom it had belonged, if they had not found a gold Ring with an Head engraved upon it, and this Inscription, *Cbilderici Regis. Leopold*, then Archduke of *Austria*, was presented with a great many gold Medals of different Emperors, part of those here dug up, viz. seven

of the Emperor *Marcianus*, fifty-six of *Leo*, fourteen of *Zeno*, one of *Basiliscus* and *Marcus*, one large Medal of *Leo*, and two of *Valentinian*. It was a Practice common both to the Eastern and Western Nations, to bury with their Dead, (especially when they had signalized themselves, during their life, by any glorious Action) a quantity of Gold and Silver, precious Stones, rich Habits, &c. *Cbifflet* is of opinion, that the Ox-head was an Idol worshipped by *Childeric*, as the *Egyptians* worshipped the Ox *Apis*. Upon one side of the Style or *Graphium*, are a great many Crosses expressed very plainly, which made *Cbifflet* believe it had been a Present to *Childeric* from St. *Genevieve*, for whom that Prince, tho' not a Christian, had, if we give credit to *Bollandus*, a particular Veneration. Our Author thinks it more likely that *Childeric*, who had often made war upon the *Christians*, had found that Style among the Spoils; or, that the Crosses were not a mark of *Christianity*, but only a meer Fancy of the Artificer, it being certain that the *Egyptians* used Crosses in their Monuments five hundred Years before Christ. The Horse's Head and human Skull found in the same Tomb plainly prove the Truth of what we read in *Herodotus*, (*lib. 4.*) and other Authors, *viz.* that it was a Custom among the barbarous Nations to bury with the Master both his Horse and Groom. Our Author tells us, that in a Tomb discover'd at *Blois*, in 1710, were dug up the Bones of an Horse and a Dog among those of an human Body; which shews that they used to inter with the deceased not only his Horse, but such other Animals as he had been fond of in his Lifetime. The great quantity of gold Coins, be-
ing

ing for the most part of such Emperors as had reigned not long before *Childeric's* death, prove that they were in his time the current Money of *Gaul*. They were mixed with some silver pieces of an oval figure, expressing, in a very coarse manner, Men in various postures, Birds, Horses, Beetles, Frogs, &c. which two last are often to be met with in the Monuments of the *Aegyptians*, who ranked the Beetle among their Divinities. Perhaps, the same Superstition had been introduced among the *Gauls*. What most of all surprized *Cbifflet* was, that a Globe of Crystal should have been found in *Childeric's* Tomb, a thing never before heard of. However, since that time, several such like Globes have been found in a Tomb at *Rome*. About the end of the last Century, the Canons of *St. John of Lateran*, having a mind to repair a great House they had without the Walls of the City, sent some Workmen to break and remove two large Stones, that, lying upon one another, incumbered the Place. The Workmen, having broken the upper Stone, discovered an Urn of Alabaster with its Cover, which had been hidden between the two Stones, made hollow on purpose to receive it. They immediately opened the Urn, in which they found twenty crystal Globes, a gold Ring, with a precious Stone; a Bodkin, called by the Ancients *Acus discriminatus*, an Ivory Comb, and some Gold-dust mixed with the Ashes. No one has been yet able to produce any probable Conjecture touching these Globes, or what relation they had to the dead.

FATHER *Montfaucon* begins his second Volume, published last Year, by giving us the History of the Conquest of *England* by *William*,

furnamed *the Conqueror*, from a piece of Tapestry belonging to the Cathedral-Church of *Bayeux* in *Normandy*. Our Author tells us, that this piece was, without all doubt, done in those times, and very likely by order of *Matilda*, Wife to *William*, as it is commonly believed at *Bayeux*. It is two hundred and twelve foot long, near two foot broad, and expresses the chief Transactions relating to that Expedition, from the time *Harold* Earl of *Kent* was sent by *Edward the Confessor* to acquaint Duke *William* with his intention to bequeath him his Kingdom. The History, as it is represented in the Tapestry, and explained in the Inscriptions, perfectly agrees with what the exactest contemporary Historians have written on the same Subject, and informs us of several things they have omitted. *Edward* the Confessor finding that his end was drawing near, and having no Issue-Male, appointed *William* Duke of *Normandy* his Heir to the Crown, and sent, first, *Robert*, Archbishop of *Canterbury*, and afterwards, *Harold*, to impart to him this his Resolution. *Edward* is expressed giving his Orders from the Throne to *Harold*, who afterwards departs on horse-back with his Retinue to embark, and execute his Commission. But being driven by a Storm on the Coast of *Pontbieu*, was seized there by *Wido*, Lord of the Place, probably, in hopes of a rich Ransom. Duke *William* being informed of what had happened to *Harold*, sent Messengers to *Wido*, Earl of *Pontbieu*, intreating him to set *Harold* at liberty; which at first he refused to do, but afterwards comply'd with, thro' fear of disobliging such a powerful Prince as *William* Duke of *Normandy*. The Figure represents *Wido* on horse-back pre-
sent-

fenting *Harold* to the Duke of *Normandy*, who is likewise on horse-back, with this Inscription: *Hic WIDO adduxit HAROLDUM ad WILGELMUM NORMANNORUM Ducem.* Both *Harold* and *Wido* are expressed having each of them a Bird on their left-hand, which was in those times a mark of great distinction. The Duke conducts *Harold* to his Palace, as it is said in the Inscription: *Hic Dux WILGELM. cum HAROLDO venit ad Palatium suum.* After this we see Duke *William* sitting in a great Hall with a Guard by him, and *Harold* standing with four Men arm'd with Spears and Shields behind him, who are, no doubt, of his Retinue, being represented, as the *English* are all along, with Whiskers. As he is talking to the Duke, we may suppose it is concerning the Errand he came upon. We are told by the contemporary Historians, that *Harold*, in the first Conference he had with *William*, promised to stand by him, and, to the utmost of his power, promote his Interest in *England*; and that *William*, on his side, betrothed him his Daughter *Adelba* or *Adelisa*, called by others *Agatha*. To this future Marriage relate, perhaps, the next following Figure and Inscription, viz. a Woman standing between two Columns which form a kind of a Gate, and a Man by her side, laying his Hand on her Head; the Inscription is, *Ubi unus Clericus & ÆLFGYVA!* 'Tis true that the Names given by the Historians to Duke *William*'s Daughter bear little or no resemblance with this; but, as Authors differ widely among themselves with respect to the Name of that Princess, this difference makes our Author suspect that it is the same Name, very common among the *Anglo-Saxons*, but variously altered by

by Writers of other Nations, who were unacquainted with it. In like manner the second Wife of *Charles the Simple*, who was Daughter to the King of *England*, is called by the Historians *Ogiva*, but *Æthgiva* in her Epitaph which is to be seen in the Church of St. *Médard* at *Soissons*. This perhaps is the same with *Ælfgyva*, but somewhat altered. Such alterations are frequently to be met with in Writers of those times. Some will have it not to be a proper Name, but an Appellative signifying Lady or Princess; which, if true, would remove all Difficulties. The Clerk or Officer, lays his hand upon the Lady's head, which probably was a Ceremony used in those Days on such Occasions. If we admit of this Interpretation, we must contradict (which our Author seems not to be aware of) the best Historians, who tell us, that duke *William* only betrothed his Daughter to *Harold*, because she was then too young for Marriage; whereas, *Ælfgyva* is represented here as a full-grown Woman.

AFTER this, are expressed in the Tapestry, all Duke *William's* exploits in the War he waged with *Conan* Count of *Bretagne*, in which he was all along attended by *Harold*, who signalized himself so much by his Valour and Conduct, that he was knighted by *William* with great pomp and solemnity, as soon as the War was ended. The Ceremony is represented in the Tapestry with this Inscription: *Hic dedit WILLELMUS arma HAROLDO*. *William* armed cap-à-pé, and whose Armour is covered all over with Iron Scales, puts an Helmet upon *Harold's* Head, which, as all the others expressed here, is of Iron, ends almost in a Cone,
and

and leaves the whole Face exposed, excepting the Nose, which is covered by what the Authors call *Nasale* or Nose-piece. *Harold* is standing, and holds in his Left-hand a Banner, which rests upon the Ground. The Ceremony being over, Duke *William* and *Harold* went together to *Bayeux*, where *Harold* took a solemn Oath of Allegiance to the Duke according to the Inscription: *Hic Willelmus venit Bagies: ubi Haroldus Sacramentum fecit Wilhelmo Duci.* Authors greatly differ in their Accounts touching the Place where *Harold* took this Oath; but the testimony of this Monument is preferable to any other, and agreeable to the following Verses of the Book, entitled, *le Roman de Rou*:

*A Baiex cau fouldoient dire
Fist assembler un grant Concile
Tous les corz sainz fist demander
Et en un lieu tous assembler.*

That is; At *Bayeux*, as it is said, he assembled a great Council, demanded all the Reliques of Saints, and caused them to be all put together in one place. *Harold* is standing between two great Shrines, and with his Right-hand upon one, and his Left on the other, solemnly promises to acknowledge *William* lawful Successor to *Edward*, who had declared him his Heir to the Crown of *England*. *William*, who is sitting on a kind of a Throne, holds a Sword in his Right-hand, and points with his Left to *Harold*. Duke *William* did all that lay in his power to oblige *Harold*, who was then one of the leading Men, and the most powerful Lord of *England*. On his departure,
William

William made him a great many rich Presents, and allowed his Brother, (or, as others write, his Nephew,) who was kept in *Normandy* as an Hostage, to return with him to *England*. But all this was to no purpose; neither Presents or Oaths were proof against the temptation of acquiring a Kingdom. His departure is expressed in the Tapestry: He imbars and lands at a Town whose name is not mentioned; from thence he repairs on horse-back to King *Edward's* Palace, where he lights, and is introduced to the King, being followed by one that holds in his hand a Battel-Axe. The King, who seems to be in a languishing Condition, gives him Audience from his Throne, wearing on his head a Crown imbelished with Flower-de-luces.

NEXT follows (by what mistake we know not) a strange and very preposterous Transposition, viz. the Funeral of King *Edward* before his last Sickness and Death. We however shall place them in their natural Order, King *Edward*, seeing himself reduced to his Death-bed, calls those of the Court, in whom he trusted most, and declares to them his last Will. The Inscription is, EDWARDUS Rex in lecto alloquitur fideles. We read here *Adwardus* instead of *Edwardus*. Such variations in proper Names frequently occur both in Authors and Inscriptions of those Times. Some *English* Authors tell us, that *Edward*, before he died, declared *Harold* his Successor to the Crown: Others assure us, that he kept to his former Resolution in favour of *William*. Perhaps *Harold*, who was powerful at Court, took care to have it spread abroad, that *Edward* had appointed him his Heir to the Kingdom.

dom. However, that may have been, it is certain that upon this Report he was crowned King of *England*. *Edward* is expressed expiring with a Priest standing by him, who seems to give him his Blessing, or Absolution, and some others, who weep for his death. This is the Inscription: *Et hic defunctus est*. The next day (being the Epiphany or Twelfth-day 1066) his Body was carried to *St. Peter's Church Westminster*, which he had repaired. The Coffin, which appears to be very rich, and imbellished with a great many Ornaments, is supported by eight Men, and followed by vast Crouds of People, having by it two Boys with a little Bell in each hand. The Inscription runs thus: *Hic portatur corpus EADWARDI Regis ad Ecclesiam Petri Apostoli*.

AFTER King *Edward's* death, *Harold* was crowned King of *England*, and is represented here, sitting on the Throne, with the Scepter in his Right-hand, and a Globe in his Left. Two Officers stand by him on one side, the nearest to him having a drawn Sword in his hand; and *Stigand* Archbishop of *Canterbury* on the other side, in his pontifical Robes. We read here the following Inscriptions: *Hic dederunt Haroldo coronam Regis. Hic residet Haroldus Rex Anglorum. Stigant Archiepiscopus*. Some of our Authors write, that *Harold* was crowned by *Aldrete* Archbishop of *York*; but *William* of *Poitiers*, who has with great accuracy described the Actions of *William* the Conqueror, tells us agreeably to this Monument, that this Ceremony was performed by *Stigand* Archbishop of *Canterbury*, though he had been, before that time, forbid the function of his Office by the Pope, who was afterwards prevailed

vailed upon by King *William* to depose him. Among the many *English* that were come to pay him their Allegiance, some are expressed beholding, and pointing at, a blazing Star, or Comet, that appears. This Comet portended, (as it was believed in those days) the great Revolution, which happened afterwards, in *England*. It is mentioned by most of the Historians, who relate the two following Verses made on this occasion ;

*Anno milleno sexagendo quodque seno
Anglorum meta flammæ sensere Cometæ.*

The Inscription, relating to the Comet, is as follows: *Isti mirantur Stellam.* *Harold* is expressed in the next figure still sitting upon the Throne, and hearkening with great attention to a Messenger who brings him, as it seems, tidings of great importance, and perhaps, concerning the Invasion made by the *Norwegians*, in the North of *England*, under *Harold Harvager* their King; in the Inscription we read only this one word, *Harold*. Duke *William* being informed of *Harold's* Accession to the Throne, ordered a powerful Fleet to be fitted out with all possible Expedition. His Orders are put in execution; all Hands are at work; some are busied in cutting down Trees, others in smoothing Planks, building Ships, and drawing them by Ropes into the Sea: They had not yet found out the Art of launching Ships, used now-a-days. Some are employed in furnishing the Fleet with all manner of Provisions, and Arms, which were then in Use, Coats of Mail, Swords, Battle-Axes, Helmets, Spears, &c. A great Hog-head

head of Wine is drawn by two Men on a Dray, thick set with Pikes and Helmets. Duke *William* is represented giving his Orders from the Throne, with his Arms a-kembo. The Inscriptions are: *Hic Willelmus Dux jussit na-
ves edificare: Hic transeunt nares ad mare.* And over the Hoghead of Wine and the Arms: *Isti portant Armas (instead of Arma) ad nares,
& hic trabant carrum cum vino & armis.* *William* of *Poitiers* and *William* of *Jumiege* tell us, that this Fleet consisted of three thousand Sail; and the Author of the *Roman de Rou* assures us, that he heard from his Father, who attended Duke *William* in this Expedition, that six hundred ninety six Ships and Barks were employed in transporting Arms and military Accoutrements only. It is amazing how a Duke of *Normandy* could be at the charge of building, fitting out and victualling one of the greatest Fleets that ever was.

THIS formidable Fleet was kept by contrary Winds, a whole Month, at *St. Valerie* in *Normandy*. At last the Wind being favourable, they put to Sea, and landed at *Pemsey* in *Sussex*, as the Inscription acquaints us: *Hic Willelmus Dux in magno Navigio mare transi-
vit & venit ad Pevenesæ.* Here it was, (and not in *Normandy*, as some Authors relate) that Duke *William* gave his Army a noble Entertainment. This Banquet is represented here with the following Inscriptions: *Et hic milites
festinaverunt Hestinga ut cibum raperentur: hic
coquitur caro & hic ministraverunt Ministri.* The Author of the Inscription was not, it seems, acquainted with *Priscian*. Duke *William* is at Table with the chief Officers of the Army and a Bishop, who according to the Inscripti-
tion,

tion, says Grace: *Hic fecerunt prandium, & hic Episcopus cibum & potum benedixit.* This Prelate is probably *Odo* Bishop of *Baieux*, Brother to *William* by the Mother's side, who; as we are told by the Historians, attended the Duke in this Expedition. The Table has the shape of a Crescent, or Half-Moon, which kind of Table was called at *Rome Sigma*, being like that *Greek Sigma*, which was introduced in the time of the first Emperors, and formed as a Latin *C*. This *Sigma* was the *Triclinium* of the Antients, or a kind of Bed; on which the Guests lay at Table. When the *Triclinium* was laid aside; and the use of sitting at Table introduced, (or rather re-established, for in *Homer's* time they used to sit as we do now) they made their Tables in the shape of the *Triclinium*, or *Sigma*, which fashion continued (as they were not then so fond of Novelty) to the time of *William* the Conqueror.

THE Banquet being over, *William* consults measures with Bishop *Odo* and *Robert* Count of *Mortain*, his two uterine Brothers; we read their Names in the Inscription: *Odo Epf. Willelm: Robert.* In this Council it was resolved that they should encamp at *Hastings*, and fortify their Camp with strong Intrenchments. For *Robert* going out of the Council, gives directions for the forming and fortifying of a Camp, which is represented upon the top of a Hill with this Inscription, *Ceastra* instead of *Castra*. That the Camp was formed near *Hastings*, and according to Count *Robert's* directions, appears from this Inscription which follows next to his name: *Iste jussit ut foderetur Castellum at (for ad) Hestinga: Ut foderetur Castellum* is a very strange and uncommon

mon expreffion. Our Author underftands by it, that he commanded the Camp to be furrounded with a Ditch.

IN the mean time, *William* receives News that *Harold* is drawing near. *Hic nuntiatum eft*, fays the Infcription, *Willelm. de Haroldo*. The next figure represents two Soldiers fetting fire to an Houfe with this Infcription: *Hic domus incenditur*. Our Author is of opinion, that he caufed the Town of *Haftings* to be burned, and not one Houfe only. The Author of the *Roman de Rou*, tells us that *William* commanded all his Ships to be laid up, and unrigged; others add, that he caufed them to be burned, giving thereby his Soldiers to underftand that they were either to conquer or die. Such a memorable Action, if true, would not have been omitted in this Monument. We may therefore look upon it as a meer Fable. Duke *William*, hearing that *Harold* was not far off, refolved to march out his Army and meet him; which he did accordingly, after having heard Mafs, received the Communion, and armed himfelf with fome of thofe Reliques upon which *Harold* had fwore him Allegiance. We cannot gather from any Author the precise number of Duke *William's* Forces. *Odericus Vitalis* tells us, that the *Norman* Army was of fifty thoufand Horfe; but as to the Foot, mentions no determined Number. *Quinquaginta millia militum*, fays he, *cum copia Peditum*. *William* of *Poitiers*, writes, that the Duke had fifty thoufand Men in his own pay, without explaining himfelf farther. Duke *William* is represented here firft on foot, armed cap-a-pe, and holding a Banner, perhaps

that which was sent him by Pope *Alexander II.* who espoused his cause against *Harold*. In the next figure he is on horse-back at the head of a numerous body of Cavalry, with a Mace in his Right-hand. The Inscription is: *Hic milites exierunt de Hestinga, & venerunt ad prælium contra Haroldum Regem.* As *William* is marching out, he is met by one, on horse-back, who pointing to *Harold's* Army, acquaints the Duke that it is hard by. We may infer from the Inscription, viz. *Hic Willelmus interrogat Vital. si vidisset exercitum Haroldi;* that he, who brought the Duke this News, was a Man of distinction, and well known in those days, though not mentioned by any Historian. *Harold* likewise, whose Army begins now to appear, is acquainted by a Foot-Soldier, that the *Normans* are not far off. *Iste nuntiat Haroldum de Exercitu Willelmi Ducis,* says the Inscription. At last the two Armies came in sight of each other. The Work-man ought to have shewn us them here drawn up in *Battalia*, but as he had not skill enough for such a Performance, he passes at once to the Speech Duke *William* made to his Army before the Engagement, as we may gather from the Inscription: *Hic Willelmus Dux alloquitur suis militibus ut præparent se viriliter & sapienter ad prælium contra Anglorum exercitum.* But no such thing is represented in the Figures. The Duke indeed, seems by his action to talk, but no one minds him, they all turn their Backs to him and file off. After the Speech, the Battle begins, which was one of the most remarkable that ever was fought. The two Generals exerted all their Art, the Soldiers all their Courage. The lower Border of the Tapestry,

Tapistry, which has been hitherto filled, by way of ornament, with Birds, Animals, Monsters and Grotesque-work, is now all covered with dead Bodies. The *English* Infantry drawing close together, formed with their Shields a kind of Tortoise, after the fashion of the antient *Romans*. This so incommoded the *Normans*, that after having attempted several times, but always in vain and with great Loss, to break through this impenetrable Body, they began at last to give way, and would have betaken themselves to open flight, had not Duke *William* (who on this occasion had three Horses killed under him) putting himself at their head encouraged them by his Example to return to the Charge. They met with a warm-reception from the *English*, who stood their ground and repulsed the *Normans* again, with incredible bravery, notwithstanding all the Efforts of the Duke, who, as all Historians agree, did on that day Wonders, and killed many of the Enemies with his own hand. *William* being now sensible that it was impossible to break through the *English* Infantry by force; or gain any advantage, while they kept themselves in that posture, had recourse to the following Stratagem, which made them open their Ranks and give him a signal Victory. He agreed with his *Normans*, that they should return once more to the attack, and in the heat of the Onset, begin first to give Ground, and afterwards betake themselves to flight, but in such order that they might easily rally and fall upon the Enemy, if he should offer to pursue them. This Stratagem had its desired effect; the *English* opened their Ranks, and in disorder pursued the *Normans*, who all

on a sudden facing about, charged them with such resolution, that they were put to flight at the first Onset. Here *Harold's* two Brothers *Le fwin* and *Girtba* were killed, as the Inscription informs us: *Hic ceciderunt Lewine & Gurd Fratres Haroldi Regis.* As the *Normans* were too eager in the pursuit, their first Ranks happened to fall headlong into a Ditch which crossed their way, and which they had not observed, it being then late, and the Grass there very long. Upon this the *English* taking fresh courage, renewed the Battle; we are told by some Historians, that near fifteen thousand *Normans* and *English* were slain on this Occasion. The whole is expressed, but with a great deal of confusion, in the Tapestry. Some are represented fighting, others falling headlong into a ditch with this Inscription: *Hic ceciderunt simul Angli & Franci.* The *Normans* begin to give way, but are stopped by Bishop *Odo*, who on horse-back, and armed cap-a-pe as the others, seems to threaten the Runaways with a great Club. The Inscription is: *Hic Odo Eps. baculum tenens confor* the last Letters being worn out. The Duke himself is represented here encouraging his Soldiers, as we learn from this Inscription: *Hic est Willelmus Dux.* The *Normans* led on by the Duke and the Bishop return with more vigour than ever to the attack, in which a great many *English* were cut in Pieces, as is marked in the Inscription: *Hic Franci pugnans, & ceciderunt qui erant cum Haroldo.* The *English* however kept their ground fighting, as the Authors express themselves, like Lions, till such time as *Harold* himself was killed, after having fulfilled all the duties of a great General.

neral. With *Harold* fell the greatest Part of the *Engliſh* Nobility, which raiſed ſuch a conſternation in the Army, now without any Head, that they betook themſelves to a precipitous flight. *Harold* died after having reigned nine Months and as many Days. *Matthew Paris* writes, that he was ſhot in the Head with an Arrow, and that after his death one of *William's* Soldiers cut off his Thigh, for which inhuman action he was by the Duke turned out of the Service. What *Matthew Paris* relates is confirmed by this Monument, in which *Harold* is repreſented lying dead on the Ground, and a Soldier on horſe-back cutting his Thigh with a broad Sword. The Inſcription ſays only: *Hic Haroldus Rex interfeſtus eſt*. From hence we may infer what credit *Giraldus Cambrenſis* and *Henry of Knighton* deſerve, who tell us, that *Harold* was not killed in the Battle, but retiring privately out of it, lived and died an *Anchoret*, in a Cell near *St. John's* Church in *Cheſter*. The remaining part of this Monument is ſo worn out by time, that neither the Figures or the Letters of the Inſcriptions can be diſtinguiſhed. Our Author is of opinion, that it repreſented Duke *William's* other exploits to his Coronation, which Ceremony was performed by *Aldred*, Archbiſhop of *York*, (*Stigand* Archbiſhop of *Canterbury* being then under Excommunication) in *St. Peter's* Church, *Weſtminſter*, on *Chriſtmas-day*, 1066.

THIS ſecond Volume contains the other Monuments relating to the *French* Monarchy, from *Lewis VI.* ſurnamed *the Fat*, to *John II.* incluſively, that is, from the Year 1108, to 1364. The Author has annexed to this Vo-

lume, the Statutes of the Military Order of the Holy Ghost, called *del Nodo*, instituted in 1352, by *Lewis of Anjou* King of *Jerusalem* and *Sicily*, together with the Monuments relating thereunto, the whole being copied from a Manuscript of those Times. As King *Lewis* died without Children, this Order was extinguished with him; but the Manuscript containing the Rules and Statutes of it was preserved in *Venice*, to the time of *Henry III.* King of *France*, whom the Senate presented with this valuable treasure (as they called it) when he passed through the City on his return from *Poland*. The King was exceedingly pleased with the Present, the more, because this Order had been instituted on *Whitsunday*, on which day, he had been born, crowned King of *Poland*, and afterwards King of *France*, as *Lewis* the Founder of the Order had on the same day received the two Crowns of *Sicily* and *Jerusalem*. He therefore caused all the Statutes, and Figures of the Manuscript, to be carefully copied, with a design to establish the same Order in *France*. As soon as the Manuscript was copied, the King enjoined the *Sieur de Chiverny* to burn the Original, which was the only Manuscript then extant. He intended thereby to make the World believe, that he had been the first Author of the Statutes, and Founder of the Order. His Orders however were not put in Execution, the *Sieur de Chiverny* having prevailed upon him to spare such a valuable Manuscript. This is what *Le Laboureur* relates (in his Additions to the Memoirs of *Castelnau*, p. 895.) concerning the first Institution of the Military Order of the Holy Ghost now so famous in *France*.

ARTICLE XXVI.

Rerum Italicarum Scriptores ab Anno
 Æræ Christianæ quingentesimo ad Mil-
 lesimum quingentesimum, quorum po-
 tissima Pars nunc primum in lucem pro-
 dit ex AMBROSIANÆ, ESTENSIS, alia-
 rumque insignium Bibliothecarum Co-
 dicibus. LUDOVICUS ANTONIUS MU-
 RATORIUS, &c. collegit, ordinavit, &c.

That is,

*The Italian Historians from the Year of
 the Christian Æra five hundred to
 one thousand five hundred, most part
 of which has never been published be-
 fore, &c. By LEWIS ANTHONY MU-
 RATORI, Library-keeper to the Duke
 of Modena. Milan 1723. Eighteen
 Volumes in Folio.*

THE Pieces contained in this Volume,
 which is the second Part of the first, are,
 I. The *Lombard Laws*, of which Mr. Mu-^{Leges Lan-}
 ratori gives us in his Preface the following gobardicæ,
 Account, viz. that the *Lombards*, having sub-^{&c.}
 dued great part of *Italy*, governed themselves
 to the Reign of King *Rotharis*, without any
 written Laws, according to their antient Cus-
 toms, and Institutions, handed down to them
 by the Tradition of their Forefathers. These

Customs and Institutions, King *Rotharis* caused to be committed to writing, and published about the Year 638, under the Title of *Edictum*, as *Paulus Diaconus* witnesses, with the following Words; * *Rotharis Rex Langobardorum Leges, quas sola memoria & usu retinebant, scriptorum serie composuit, Codicemque ipsum Edictum appellari fecit.* To this Code, called *Edictum*, new Laws were added, by *Grimoaldus*, *Luitprandus*, *Rachis* and *Aistulphus*, Successors to *Rotharis*, all which made up a new Volume of Laws, called the *Lombard Laws*. The *Lombard Princes*, however, allowed their *Italian Subjects* to retain the *Roman Laws*, according to which they were judged both in civil and criminal Cases. By this means, two different Laws were established in *Italy* at the same time, which made King *Luitprandus* publish an Edict, forbidding any one to be admitted as Public Notary, who was not well acquainted both with the *Roman* and *Lombard Laws*. The *Lombards* being afterwards expelled by *Charlemagne*, many, not only of his *French*, but likewise of his *German Subjects*, settled in *Italy*, and introduced (as they were allowed to use the Laws of their respective Countries) the Law of the *Franks*, or the *Salick*, the *Ribuarian*, or *Ripuarian*, which was in use in the Countries, that lie between the *Rhine*, the *Maes* and the *Moselle*, the *Bavarick*, or *Bajoarick*, and the *Alamannick*. All these Laws were established in *Italy* by the *French Kings* and *Emperors*, the *Roman Law* being at the same time in force for the *Italians*, as the *Lombard* was for the *Lombards*, and those that were sprung from them. Mr. *Muratori* gives us here the *Lombard Laws*,

* *Paul. Diac. de gestis Langobar. Lib. iv. Cap. 44.*

Laws, according to the order each of them was published in, and corrected by the *Modenese* Manuscripts, and those of the *Ambrasian* Library, with Notes, various Readings, &c.

2. NEXT to the *Lombard* Laws, is that ^{Fragmentum Lan-} Fragment we mentioned in our last Journal, ^{gobardicæ} p. 138. which some ascribe to *Paulus Diaconus*. ^{Historia.} The Author of it gives a short account of the taking of *Pavia*, and the overturning of the Kingdom of the *Lombards* in *Italy*.

3. IN this Piece we have an account of ^{Foundatio-} the Foundation of the famous Monastery of ^{Monasterij} *Nonantula*, in the Territory of *Modena*, which ^{Nonantu-} happened about the Year 752. The Author was a Monk of that Monastery, and flourished about the same time, but relates nothing worth taking notice of.

4. WHO was the Author of this Work, and ^{Opusculum} when he writ, is uncertain. After a short De- ^{de situ Ci-} scription of the City of *Milan*, he acquaints ^{uitatis Me-} us with the Actions, Miracles, &c. of the first ^{diolanicum} Archbishops of that City, but now and then ^{vitis prio-} falls into such gross Mistakes, that we can ^{rum Archi-} scarce give credit to any thing he relates. Mr. ^{episcopo-} *Muratori* has added from an antient Manuscript, a Catalogue of all the Archbishops of *Milan*, from *St. Barnaby* (who, if we believe the *Milanese* Writers, was the first) to the Year 1251.

5. IN this antient Calender, or Martyro- ^{Excerpta} ^{Historica} ^{ex vetustis-} ^{simo Kalen-} ^{dario, &c.} *logy*, are set down, besides the Names of *Milanese* Saints and Martyrs, several remarkable things that happened in *Italy*. Mr. *Muratori* imparts here to the Public, the historical Part of the said Calender, in which the Reader will find, not only the chief Events, but

but likewise the Year, Month and Day, in which they happened. It begins thus: *Januarii Prid. Nonas 1216. fuit terræ motus per totam terram Italiæ*: And a few lines after; *vi. Kal. 1186. Imperator Federicus, & Rex Anricus, & Regina Constantia fuerunt coronati ad St. Ambrosium: Martii Non. 1162. Imperator Federicus suam gratiam Mediolanensibus reddidit, & eos de banno tulit, & Civitas destrui cæpit.*

*Historia
Saraceno-
Sicula va-
ria Monu-
menta.
Chronicon
Cantabri-
giense Sa-
raceno-
Siculum.*

6. THE Pieces contained in the *Historia Saraceno-raceno-Sicula*, are, 1. *Chronicon Cantabrigiense Saraceno-Siculum*, which Chronicle some have falsely ascribed to *Eutichius* Patriarch of *Alexandria*, who died in the Year of the Christian Era 950, whereas it begins in the Year of the World 6335, and ends in 6468, that is, in the Year of Christ 965. What gave occasion to this Mistake, was, that the *Arabick* Manuscript of the Chronicle, was joined to the *Arabick* Manuscript of *Eutichius's* Annals in the public Library of *Cambridge*, where they were lodged. This made *Dr. Cave* (whose opinion was embraced by many others) ascribe without examining farther into the Matter, both Works to *Eutichius* in the following Words: *Præter hæc scripsit EUTICHIUS Librum de REBUS SICULIS, postquam à Saracenis fuit subjugata, extat MS. in Bibliotheca publica Cantabrigiensi Annalium Codici subjunctus. Johannes Baptista Carusius* (who, a few Years ago, published this Piece among the *Sicilian* Historians) plainly shews, that the anonymous Author was originally an *Arab*, a follower of *Mabomet*, and native of *Sicily*, with which Island he shews himself better acquainted, than any Foreigner could ever have been in those days;

days; nay, he even follows, and with great exactness, the *Sicilian* Chronology, reckoning the Year from the first day of *September*, as the *Sicilians*, and most of the *Greeks*, used to do. As to the Manuscript itself, it gives an account of the chief Things that were transacted in *Sicily*, while subject to the *Saracens*, during the space of one hundred and twenty Years, and perfectly agrees with the Histories of *Abulfedà*, *Sciobabadan*, and of others, who have described the Affairs of *Sicily*. Father *Simoneus Assermannus*, Professor of the *Arabick* Language in the *Roman* College, who with great care examined this *Cambridge* Manuscript, observes, that of all the days of the Weeks and Months marked in it, three only agree with the common Epoch, viz. the 21st of *May* of the Year of the World 6386, and of Christ 878, the 2d and 12th of *July*, of the Year of the World 6459, and of Christ 951. Of these, the two first happened on *Wednesdays*, agreeably to the Manuscript, and the third on a *Saturday*. As to the others, there is constantly the difference of one day between the Chronicle and the common Epoch; as for instance, the first day of *August*, of the Year of the World 6416, to which answers the Year of Christ 908, is said to have happened on a *Sunday*; whereas, it happen'd, according to our way of computing, on a *Monday*; and so of the others without the least variation. In this valuable Piece are marked, not only all the most memorable Things which happened, during the abovementioned space of Time, but also the Year, Month, and often the Day of the Week, on which they happened; the whole with an extraordinary exactness, as *Carusius* shews

shews in his Preface to this Work. It begins thus, (according to the Translation of Mr. Hobart, which both *Carusius* and *Muratori* have followed) *Initium ab Anno 6335 à Mundo condito secundum supputationem, qua utuntur Romæi in Libris suis. Hoc Anno venerunt Mo-slenii in Siciliam medio Mensis Julii, &c.* Others, who have wrote of the Affairs of *Sicily*, tell us, that this Invasion of the *Saracens* happened in the Year of Christ 827, in which, they agree with this Chronicle, according to the Chronology used by the *Sicilians*, who believed, that Christ was born in the Year of the World 5508; from whence we may also infer, that by the *Romæi*, our Author means not the *Romans*, but the *Greeks*, to whom *Sicily* belonged then, and whose Chronology the *Sicilians* followed. They were, perhaps, called *Romæi* from *New-Rome*, as *Byzantium* was at first entitled. This Manuscript is imperfect, for it ends thus: *Anno 6473 venit HASAN cum copiis BEN-ABER, & PANORMI kyemavit, & mortuus est HASAN mense Novembri. Eodem Anno Mense Octobri feria secunda descendit MANUEL cum*

Excerpta
ex Chrono-
logia Uni-
versali Is-
maelis Al-
mujadad,
Abulpheda
Regis A-
mani, &c.

2. SOME things relating to the History of the *Saracens*, in *Sicily*, drawn from the *Universal Chronology*, written in *Arabick*, by one *Ismael Almujadad*, and translated into Latin, by *Marcus Dobelius Citero*, from the Manuscript which is preserved in the Library of the famous Monastery of *St. Laurence* in the *Escorial* in *Spain*. This Piece only contains the Names, and hints at the Exploits of the *Saracens*, who governed the Island of *Sicily*, from the Year of Christ 842 to 904. To this is added, an Extract from the History, called

led *Asmodferi*, written in six Volumes, by *Al-kadi Sciobabadin*, of which History the Manuscript is lodged in the abovementioned Library. This Extract (which was done into Latin, by the same *Dobelius* from the original Arabick) is a continuation of the History of the *Saracens* in *Sicily* from the Year 908 to 1040, and gives us a very particular account of the chief Things which happened during that space.

3. THE Author of this Epistle, was an *Epistola* Eye-witness of what he relates, touching the *Theodosii* taking and destroying of *Syracusa* by the *Monachi* *Saracens*, having been in that City during the *ad Leonem* long Siege, of which he gives us here a very *Archidia-* minute and pathetick Account. As it was *conum de* taken by Assault, after having held out ten *Syracusa-* Months, most of the Inhabitants were put to *nz Urbis* the Sword, and such as escaped the first fury *expugna-* of the Barbarians, were carried into Bondage. Among these was the Monk *Theodosius*, who from *Palermo*, where he was kept close Prisoner, and loaded with Chains, together with the Bishop of *Syracusa*, wrote the present Epistle to one *Leo*, Archdeacon of the same City, giving him an account of all that happened during the Siege. The Epistle was written the same Year that *Syracuse* was taken, but in what Year precisely it was taken by the *Saracens*, who soon after made themselves Masters of *Sicily*, is a question wherein Chronologers do not agree. *James Gordon* is of opinion, in his Chronology, that the City of *Syracuse* was taken and destroyed by the *Saracens*, in the Year of the Christian *Æra* 886, in which Year he tells us, that the Emperor *Basilius Macedo* died the first day of *March*.
But

But this opinion plainly contradicts *Theodosius's* account, who writes, that the City was taken in the Month of *May*, and while *Basilus* was still alive. *Joannes Curopalates* likewise acquaints us, that *Syracuse* was taken by the *Saracens* during the Reign of the Emperor *Basilus*. *Syracuse*, says he, being taken by the *Saracens* of *Africa*, in the Reign of *Basilus*; they soon subdued the whole *Island*. Other Authors tell us, that *Adrian*, the *Greek* Admiral, was severely punished by *Basilus*, because he did not sail with his Fleet, in time, to relieve the City. If therefore *Syracuse* was taken in the Month of *May*, and while *Basilus* was alive, it is plain, that it could not be taken that Year, in which *Basilus* died, on the first of *March*. *F. Octavius Gaetani*, Jesuit, in his learned Remarks, upon this Epistle, maintains that *Syracuse* was taken and destroyed in the Year of the Christian *Æra* 880. His opinion is grounded upon the authority of *Nicetas*, surnamed *David*, who lived in that time, and writes, that *Syracuse* was taken soon after the death of *Constantine*, Son to the Emperor *Basilus*, who died, as *F. Gaetani* shews very plainly, about the beginning of the Autumn 879. From whence he infers, that if the City was taken soon after the death of *Constantine*, as *Nicetas* writes, and in the Month of *May*, as *Theodosius* witnesses, the taking of it must have happened in the *May* of the ensuing Year 880. If this Opinion be true, we must say, that *Syracuse* was besieged while *Constantine* was alive; else, he dying about the beginning of Autumn, how could the City be taken the following *May*, after having held out a Siege of ten Months, as *Theodosius* writes?

THE

THE Manuscript Copy of this Epistle was lodged in the Monastery of St. *Salvatore* in *Messina*; it was first translated into *Latin* by one *Josaphat* a *Basilian* Monk, and Professor of the *Greek* Tongue in *Messina*, and afterwards by *Albertus Piccolus*, whose Translation Mr. *Muratori* gives us here, together with F. *Gaetani*'s Remarks upon *Theodosius*'s Epistle. The Description our Author gives us of the Calamities the City was reduced to, before it was taken, and of the Cruelties practised upon the Governour and others, by the Barbarians, after they had reduced it, is very moving. He ends his Epistle with the following Verses translated by F. *Gaetani* from the original *Greek* into *Latin*.

*Fruſtus laborum ſume meorum, Pater,
Sunt quippe pleni queſtuum, & lacrymis madent.
Sume Pater Mandata, ſume his literis
Excidia, quæ in nos hoſtis invexit ferox.
Deum rogato, tendat ut amica manus
Jamjam propinquo funeri charo huic tuo.*

NEITHER the ſtraitneſs and darkneſs of his Priſon, nor the many, almoſt unexprefſible, Calamities he ſuffered, during his Captivity, were able, as F. *Gaetani* obſerves, to allay his love to Poetry. *Vivere non licet, & verſus feciſſe licebit.* The ſame F. *Gaetani* tells us, that he has by him an antient Manuscript, wherein the ſiege, taking, and deſtroying of *Syracufe* are deſcribed by *Theodoſius* in *Anacreontick* Verſe, with great elegancy, and nice-ty of Stile. Whether he was put to death, as he expected, or no, is uncertain; though he was afterwards ſainted, and is now worſhipped

shipped by the *Sicilians* as a Martyr, and placed by F. *Gaetani* in his second volume of the *Sicilian Saints*, page 272.

BEFORE we end this Account, we cannot help taking notice of two Mistakes in *Joannes Curopalates* relating to this Subject; the one is, his writing, that the *Saracens* laid siege to *Syracuse* about the beginning of the Spring; the other, that the City was taken before the death of *Constantine*, Son to *Basilius*. The first is contradicted by *Theodosius*, who tells us, that *Syracuse* was taken in May, after having sustained a siege of ten Months; the other by *Nicetas David*, who plainly affirms, that soon after the death of *CONSTANTINE*, eldest Son to the Emperor *BASILIUS*, the City of *Syracuse* was taken by the *Saracens* of *AFRIC*, and *SICILY* divided from the Empire. Both these Authors flourished in that time, and therefore deserve more credit, than *Curopalates*, who lived afterwards.

Martyrium Sancti Pro- 4. THE Author of this Piece was a Dea-
copii Epif- con of the Church of *Naples*, and flourished
copii Tauro- after the Year of Christ 903, in which St. *Pro-*
menii ejus- copius, whose Martyrdom he describes, was put
que Socio- to death by the *Saracens*. Besides, the Mar-
rum, Scrip- trydom of St. *Procopius* and his Companions,
tor Joanne the Reader, will find here a very particular
Diacono Ne- account of the Siege and taking of *Taurome-*
apolitano. *nium*, in *Sicily*, by the *Saracens*, which hap-
 pened in the Year of the Christian *Æra* 903.
 This Piece was first published from the Ma-
 nuscript of the Monastery of St. *Severino*, in
Naples, by F. *Gaetani*, whose learned Remarks,
 relating to this short Account, Mr. *Muratori*
 has inserted here.

5. THIS

5. THIS short Chronicle was written by *Brevi*
 one *Conradus, Dominican*, and by him dedica- *Chronica*
 ted to *Angelus Boccamazza*, who was Bishop *ab Anno*
 of *Catania* in *Sicily*, from the Year 1279 to *1027 ad*
 1296. It comprises the most remarkable Things *A. 1283.*
 which were transacted in *Sicily* from the Year
 1027 to 1283; and namely, the Conquests of
 the *Normans* in *Sicily*, and the Victories they
 obtained against the *Saracens*, whom they drove
 out of the Island.

6. This Chronicle gives us a summary *Ac-Excerpta*
 count of what happened in *Sicily*, from the *ex Chrono-*
 Year of Christ 703 to 1159, but no ways *logia Ara-*
 agrees in Chronology with the other Histo- *bica Hazi-*
 rians, and Chronologers. All these Pieces *Aliphé*
 were published by *Carusius* in his Collection
 of the *Sicilian* Historians; without them, we
 should be entirely in the dark, as to the Af-
 fairs of *Sicily* while it was possessed by the
Saracens, that is, from the Year 827, when
 they first invaded that Island, to 1072, in
 which they were driven out by the Valour and
 Conduct of the two *Norman* Heroes, *Robert*
Guiscard and his Brother *Roger*, of whose glo-
 rious Exploits we gave a distinct account in
 our first volume page 84.

7. THIS Commentary has never before been *Johannis*
 published; it contains the Lives of the Bishops *Diaconi*
 of *Naples* from *Asprenas*, who was the first *Commen-*
 and ordained by *St. Peter*, as the Author *tarium de*
 writes, to *Atthanasius I.* who died in 872, and *vitis Epif-*
 whose Actions he relates as if he had flourish- *coporum*
 ed about the same time. Though he entitles *Neapolita-*
 his Work, a *Commentary upon the Lives of*
the Bishops of Naples, yet it is mostly taken
 up with the Lives and Actions of the Popes.

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and other Accounts, that are no ways to the purpose, which he has borrowed from *Paulus Diaconus*, *Anastasius Bibliothecarius*, and the *Historia Miscella*. Mr. *Muratori* has added Notes, in which he corrects several mistakes of the Author.

Chronicon Vulsurnense 8. THE Author of this Chronicle, was a *Benedictin* Monk of the Monastery he here describes; he undertook this Work about the Year 1108, and was encouraged to pursue it by Pope *Paschalis II.* This Monastery was built, about the Year 703, near the head of the River *Vulturnus* (from whence it is called *Monasterium Vulsurnense*.) in the Province of *Samnium*, and was for many Years reckoned one of the most famous and richest Monasteries of the World. The account our Author gives of it, is somewhat tedious, by reason of the many Charters he produces, all written in the most barbarous Stile of those Ages, as indeed is the whole Work; as the Reader may judge by the following Invocation, with which he begins.

Dux, Diadema, decus, lux, via, vita, Deus:
Rex deus excelsus, mitis, pius, & metuendus:
Te precor, exora, benedico semper, adoro:
Mystica quo cernam, nitidam concede lucernam:
Principiumque libri tua dextera, sit quoque finis;
Me miserans miseret miserum miserator ab alto:
Cœtibus Angelicis societ, rogo, munere sancto
Vita beata, Deus, miseros miserando redemit;
Hunc hominem limo revocandum scimus ab imo.
Magno Pater salve, mea carmina suscipe blande,
Tuque Stylum porta, mala pellens, prospera monstra,
Gaudia perpetuis tribuens cum pace diebus.
Tu decus omne tuis, Pastor amando nimis.

The

The Author has prefixed a short Chronology to his Work, in which there are several Mistakes, from the beginning of the World to his time, together with two Catalogues, the one of the Roman Emperors, the other of the Popes. He has inserted into his Chronicle, the Lives of the first Abbots of this Monastery, written by *Aubertus*, whom *Paulus Diaconus* often quotes. *Aubertus* was Abbot of this Monastery in the Reign of *Charlemagne*, and died in 778. The Reader will find in this Chronicle, many Pieces which clear up several Points with regard to the History of the Dukedom of *Benevento*, and the present Kingdom of *Naples*. Mr. *Muratori* has published this Piece from the Manuscript, which is lodged in the present Cardinal *Barbarini's* Library, and is the only one we know of now extant.

9. THE Pieces contained in this, as Mr. *Spicilegi-Muratori* calls it, *Spicilegium*, are the following, viz. *The Lives of the first Bishops of RAVENNA*, in which the Reader will find a great many fabulous and chimerical Accounts, but scarce any thing relating to the Bishops, or their Actions; several polemical Pieces touching the Place, where the body of *St. Apollinaris*, first Bishop of *Ravenna*, lies; An Account of the first building and consecrating the Church of *St. JOHN THE EVANGELIST* in *RAVENNA*. This Church is said here to have been built by *Galla Placidia Augusta*, daughter to the Emperor *Theodosius* the elder, Sister to *Arcadius* and *Honorius*, &c. and consecrated by *St. John himself*, who, as the Author says, never did, or could, sin, *qui Christi gratia nunquam peccavit, nec peccare potuit*. He acquaints us how these of *Ravenna* came by one of

St. *John's* Sandals, which account they hold as true to this day, and look upon the holy Sandal as their chief Relick. *Galla Placidia*, says he, having erected this magnificent Church in honour of St. *John the Evangelist*, (who had saved her in a great Storm, while she was sailing to *Italy*, with her Son *Valentinian*) and being very uneasy, by reason she could no where find any authentick Relick of the said Saint to place in it, had recourse to, one *Barbatianus*, who was then very famous on account of his holy Life and Miracles. *Barbatianus* invited her to pass one Night with him in Prayer and Watching in the Church she had built, which the Empress readily complying with, while they were both asleep, St. *John* descended from Heaven to grace with his Presence, and consecrate the Temple with his own Hands. The smell of the Frankincense awaked *Barbatianus*, and he *Placidia*, who took hold of the *Evangelist's* right foot, and clasped it so fast, that he was obliged, upon his return to Heaven, to leave the Sandal in her Hands. The Feast of the Sandal was then celebrated yearly, in the Month of *March*, as our Author acquaints us, but is now kept on the first of *July*. *Agnellus Ravennas*, who is the Author of most of the Pieces contained in this *Spicilegium* (of whom we shall give a particular account in our next Journal, his chief Works having been inserted by Mr. *Muratori* in the second Volume of this Collection.) flourished in the 8th Century. From whence we may infer, how early such chimerical Accounts began to find credit, and such Superstitions to be introduced into the Church of *Rome*. He finishes the Account with the following Exclamation :

mation: *O omni veneratione dignissimum locum, qui tantum Thesaurum à Domino meruit continere! O Basilicam sempiterno colendam honore, in qua cœlestia pignora equiescunt!*

THE Account we have here of the first Origin of the City of *Ravenna* is no less, if not more, fabulous. We are told, amongst other things, that *Ravenna* was built 392 Years before the birth of *Abraham*, and 2497 before Christ; that those of *Ravenna* subdued all *Italy*, of which their City continued to be the Metropolis, till the time of the *Romans*, that *Julius Cæsar* erected to himself there a Statue of Brass, which he caused to be placed over one of the Gates, on a Throne of massive Gold, with a Jewel in the Right-hand, of an extraordinary size, which by Night shone like a Star, &c. that over the head of this Statue was the following Inscription: *Primo die Maii habebo caput aureum*, which, for a long time, no body could understand, the head of the Statue being cut in a precious Stone; but at last, one having found out the true meaning of the Inscription, observed upon what place the head of the Statue threw its shadow, on the first of *May*, at the rising of the Sun, and having caused the ground to be dug up there, discovered an immense quantity of Gold. Mr. *Muratori* would, perhaps, have done as well to leave out some Pieces contained in this Volume, which do no ways answer those he has obliged the Public with in his other Volumes.

ARTICLE XXVII.

Grammatica Hebraica & Chaldaica, ex optimis, quæ hætenus prodierunt, nova facillique methodo concinnata. Ad Syntaxim, in qua peculiare omnes scripturæ loquutiones, quas vocant Idiotismos, fuse & accurate explicantur; accedunt varia literaturam Hebraicam spectantia, & multiplicis generis Indices locupletissimi. Tomus I. complectens Grammaticæ Hebraicæ analogiam, seu etymologiam, cum Syntaxi ejus simplici. Auctore Domino Petro Guarini, Presbytero & Monacho Ordinis Sancti Benedicti, è Congregatione S. Mauri. Lutetia Parisiorum, Typis Jacobi Collombat, Regis Christianissimi Typographi ordinarii, &c. via Jacobæa.

That is,

An Hebrew and Chaldaic Grammar compiled, after a new and easy Method, from the best Grammars that have been hitherto published. To the Syntax, in which all the Idiotisms of the Scripture are copiously and accurately explained, are added various things relating to Hebrew Literature, and many copious Indexes. Vol. I. Containing the Analogy, or Etymology of the

the Hebrew Grammar, with the simple Syntax. By Peter Guarin, Benedictin of the Congregation of St. Maur. Paris 1724. Two Volumes, 4to.

THE Author's Design is to impart to the Public the Method he has followed in teaching the *Hebrew* and *Chaldaic* Languages within the private Walls of his Monastery. If this Method should prove as useful to others, as it has been (if we will take his Word for it,) to several of his Disciples, the Work would be well worth purchasing at any Rate. For he assures us, that some, by observing the Directions delivered here, have attained, in two Months time, to such a knowledge of both Languages, as to be able to read, write, and understand them well without any extraordinary application. He adds, that he has taken care to explain, in this Grammar, the grounds of these two Languages with such Order and Perspicuity, that any one, though but of an ordinary Capacity, may attain, even in a shorter time, and by his private study, to the same degree of knowledge; and that some taking this at first to be a vain-glorious Exaggeration (as it will perhaps be taken by most part of our Readers) found afterwards by experience the truth of what he advances. The whole Work is divided into three Books; the first of which treats of the Etymology, or rather Analogy, the second of the *Syntax*, the third of various things relating to the *Hebrew* Grammar and Literature; to which the Author has added an Abridgment of the *Chaldaic* Grammar. In his

Preface to the first Volume he shews, that the knowledge of the *Hebrew* Tongue is not only useful, but necessary, for the right understanding of the Scripture. To the second Volume he has prefixed a long Dissertation, in which he endeavours to refute the Principles of *Maffesius* in his Work entitled; *Grammaticæ Hebraicæ à punctis aliisque inventis Massoreticis libera*. This second Volume contains several other very learned Dissertations, namely, upon the following Subjects. I. The modern *Hebrew* Poetry; for, as to the antient, we are quite in the dark. II. The *Hebrew* Numbers, whether expressed by Letters, or by entire Words. III. The *Tbalmud*, with the chief things contained therein, and the various and best Editions of it. IV. The *Hebrew* Calendar, in which the Author treats of the Hours, Days, Weeks, Months, Years, Feasts and Fasts of the *Jews*. V. The Coins, Weights and Measures mentioned in the Scripture, which he carefully confronts with ours, and adds several antient *Hebrew* Medals with their Explanation and learned Remarks upon them. VI. The modern Musick of the *German*, *Spanish*, and *Italian Jews*, &c. The Author has annexed several very copious Indexes. The Work will, no doubt, prove very useful to such as are desirous of being instructed in the *Hebrew* and *Chaldee*, of which the first Grounds and Principles are explained here, to do the Author justice, with such Perspicuity and Method, that one may, by perusing this Grammar, become in a short time a great Proficient in both these learned Languages.

ARTICLE XXVIII.

Q. HORATII FLACCI Carminum Libri, quinque. Recensuit, & ex vetustis Exemplaribus, Editionibus, & Commentariis, ad certissimas Criticæ Artis Regulas quam plurimis in locis emendavit GEORGIUS WADE, S. T. P. Cathedralis Sanctæ Mariæ Lincolniensis Canonicus, & Collegii Christi apud Cantabrigienses olim Socius. Londini, Typis Gulielmi Bowyer, veneunt autem apud N. Prevost, & G. Strahan, Bibliopolas, 1731.

That is,

The five Books of HORACE'S Verses revised, and corrected in many places from antient Manuscripts, Editions, and Commentaries, according to the most certain Rules of Criticism, by GEORGE WADE, &c. London, 1731. 8vo. P. P. 159.

WE take notice of the first part of this learned Work, before the other is published, to acquaint such of our Readers, as are fond of Critical Learning, that they will find here wherewithal to gratify their Taste. Our Author's Motto,

*Disce: sed ira cadat naso rugosæque sanna,
Dum veteres avias tibi de pulmone revello,*

suffi-

sufficiently acquaints us with his Design. A great many of his Discoveries and Emendations will appear new, even to those who are versed in critical Writings; and, though very ingenious, find perhaps more Critics than Partisans, especially among those who have not divested themselves of the Prejudices of the School, or the over-bearing Love of what they learnt in their Youth. We shall give here a short Specimen of this Performance, confining ourselves to the following Emendations.

I. Lib. 1. Ode 2. Ver. 30, 31. *Tandem venias precamur, nube candentes bumeros amictus Augur Apollo.* Mr. Wade reads this Passage thus:

—— *tandem venias precamur.*
Nude candentis bumeros amictus
Augur Apollo.

He accounts for this Alteration in the following Words: *Nube* — *amictus.* *Pessima lectio.* *Quis enim AUGUR iste APOLLO nisi SOL? SOLEM QUIS DICERE FALSUM AUDEAT? Vix.* *Solem autem nudum & obscuro vultu apparere, omni omnium tristissimum infelicitissimumque vitida contra & aperta facie ferre, optimum longe & auspiciatissimum augurium.* *TANDEM igitur, inquit Poeta, venias nude amictus nuda bumeros nitentis.* *At quare TANDEM? Quia scilicet jam totum istum annum Cæsaris mortem infecunt non nisi perpetuis nebulis SOL amictus venerat.* This, we must own, is a very ingenious Conjecture, though at the same time we are fully convinced that Horace wrote, *nube candentes bumeros amictus*, or *nube candenti*, as others read. Horace alludes here to the common Opinion of those days, when it was generally believed that the Gods

Gods never appeared to Mortals but surrounded with a bright Cloud. *Virgil* describes *Pallas* clothed with a Cloud of this nature, Lib. 2. *Æneid*. V. 615.

*Jam summas Arces Tritonia (respice) Pallas
Infedit nimbo effulgens*

Servius explains this *Nimbus*: *Proprie Nimbus est*, says he, *qui Deorum vel Imperantium capita quasi clara nebula ambire fingitur. Vide Servium loc. cit. Hom. 4. Il. & Lucian. in Dea Syria.* This false Persuasion of the *Gentiles* gave rise to the Custom of representing, both in Pictures and Statues, the Gods, and afterwards, through Flattery, the Emperors, with Rays round their Heads; which Custom was maintained by the *Greeks*, with respect to their Emperors, to the taking of *Constantinople* by *Mahomet II.* in 1453. The same Ornament was applied by the *Christians* (who imitated in this, as in many other things, the *Gentiles*) to the Images of our *Saviour*, of the *Virgin Mary*, and other Saints. *Vide Bossum in Rama subterranea*, p. 29, 131, 133. Though this *Nimbus* was common to all the Gods, and one of the Ensigns of Divinity, yet it was peculiar to the Sun, as *F. Montfaucon* informs us in his *Monuments of the French Monarchy*. From whence we may infer, that *Apollo's* appearing surrounded with a luminous Cloud, as the Epithet *candentes* or *candendi* imports, is so far from being a bad Omen, that to strip him of it would be the same as to deprive him of the common Ensigns of Divinity, and reduce him, in a certain manner, to the low Circumstances he was in when keeping King *Admetus's* Sheep.

II. Lib. 1. Ode 6. V. 17, 18. *Nos convivio,
nos praelia virginum sectis in Juvenes unguibus
acrium*, which the Author reads thus:

*Nos convivio, nos praelia virginum in-
festis in juvenes unguibus acrium.*

The common Reading seems to be more agree-
able to what the same *Horace* writes in the last
Strophe of the 9th Ode.

*Nunc & latentis proditor intimo
Gratus Puellæ risus ab angulo
Pignusque direptum lacertis
Aut digito male pertinaci.*

And *Virgil*, Ecl. 3. V. 64, 65.

*Malo me Galatea petit, lasciva Puella:
Et fugit ad salices, & se cupit ante videri.*

III. Lib. 1. Ode 13. V. 1, 2. *Cum tu, Lydia,
Telephi Cervicem roseam, cerea Telephi laudas
brachia, &c.* altered,

*Cum tu, Lydia, Lugdinam
Cervicem, rosea ac seria Telephi, &c.*

Anacreon, says he, uses the Expression *λυγδινῶ
τερχήλω*.

IV. Lib. 1. Ode 31. V. 10, 11, 12.

*———— Dives ut aureis
Mercator exsuccet culullis
Vina Syrae aere parata mercis,*

instead of *Vina Syra reparata merce.* And
Lib. 2. Ode 14. V. 25, &c.

*Absumet heres Cæcuba dignior
Servata centum clavibus, & mero
Tinguet pavimentum sapore
Pontificum potiore cænis,*

instead

instead of *tinget* or *tinguet pavimentum superbum*. Mr. *Wade* promises to account for these and such like Alterations in the second Part of this Work. Some Critics are apt to find fault with any thing that gives them an opportunity of exerting their beloved Talent; and very often censure a Passage, not because there is any fault in it, but because they can vent upon the same Subject some fond Conceit of their own. We do not take Mr. *Wade* to be one of those: he shews himself all along, to do him justice, to be well versed in, and have a true relish for, polite Learning. He dedicates his Work to his Royal Highness the Prince of *Wales*, whom he justly stiles as great an Encourager of Learning as his Royal Parents, *Summo, maximorum Parentum instar*, says he, *artium bonarum omnium Fautori & Amico*.

WE shall take the liberty on this occasion to insert here a new discovery relating to the first Ode of *Horace*: *Mecenas atavis editæ Regibus*. It has been lately communicated to us from abroad by a very able Critic, who, by only altering one Stop and one Letter, makes this obscure and intricate Piece appear very plain and intelligible. He first shews that the main aim of *Horace* in this Ode is to declare to *Mecenas*, that he covets nothing so much as to be attended with good success in Poetry, to deserve the Suffrage and Approbation of his Illustrious Patron, and to obtain by his means a favourable decision from the Judges of Poetry appointed by *Augustus*, with an honourable Place in the *Palatine Library* for his Performances. This in effect he obtained, perhaps before he wrote the last Ode of the third Book which ends thus,

—*Sume*

—— *Sume Japerbiam*
Quæsitam meritis, & mihi Delphica
Lauro tinge volens, Melpomene, comam.

Or certainly before he made the third of the fourth Book, where he expresses himself thus :

Roma principis urbium
Dignetur Soboles inter amabiles
Vatum ponere me choros ;
Et nunc dente minus mordeor invidi.

He begins with an elegant Enumeration of the different Tastes of Men, describing first that of the *Greeks* for the *Olympic Sports*, as he describes it the first in other Odes, especially in the third of the fourth Book ; which Ode the famous *Scaliger* is admired, that he used to say, he would rather be the Author of it than King of *Arragon*. There he begins thus :

Illum non labor Istæmus
Clarabis pugilem, non equus impiger
Curva ducet Asbalich
Vidorem.

From the *Greeks* he passes to the *Romans* :

—— *Neque res bellica Deliis*
Ornatum foliis Ducem,
Quod Regum tumidas contuderit minas,
Ostendet Capitolio.

In like manner here from the *Greeks* he comes to the *Romans*, and their various Inclinations : some of our *Romans*, says he, are fond of *Preferments*, others of *Riches* ; some are given to *Husbandry*, others to *Trade* ; some like *Feasting*, good *Cheer* and *Idleness* ; others the *Toils of War*, the *Diversion of Hunting*, &c. He comes next to *Mecenas*, to whom the Ode is ad-

addressed, and whose great pleasure was to favour and protect the Poets; then he declares his own, which is to distinguish himself in Poetry, deserve the Approbation of *Mecenas*, and some Rank among the *Lyric Poets*.

Horace then, according to our Critic, begins his Ode by describing the pleasure the *Greeks* took in the *Olympic Sports*, and the desire they had to signalize themselves there by some Victory: To make that appear, he puts a full stop after these words, *palmaque nobilis*. *Horace* comes next to the *Romans*, whom he styles *Terrarum Dominos*, as *Virgil* calls them,

Romanos rerum Dominos, gentemque togatam.

And *Martial* entitles *Rome*,

Terrarum Dea gentiumque Roma.

So our Critic understands these words *Terrarum Dominos*, and construes the Verse thus; *evehit Dominos terrarum* (that is, the *Romans*) *ad Deos*. He afterwards changes the full stop after *Deos* into a Comma, and with this small alteration clears up the beginning of this Ode, which has always been looked upon as very intricate. Besides this alteration, he makes another near the end of the Ode in these Verses;

*Me doctarum bederæ præmia frontum
Diis miscent superis.*

Nothing, says he, can be more ridiculous than what they commonly make *Horace* say here. *The Crowns of Ivy* (says *Horace*) *with which Poets are rewarded, put me upon a level with the greatest Gods*. He adds;

*Quod se me Lyricis Vatis inferis,
Sublimi seriam Sydera vertice.*

That

That is, if you rank me among the LYRIC Poets, I shall then be quite happy. What can the Suffrage and Approbation of *Mecenas* add to the Opinion *Horace* has already of himself, if he believes himself equal to the Gods without the Approbation of *Mecenas*? We make him direct himself thus in plain terms to *Mecenas*:
O MECENAS, I look upon myself as an excellent Poet; but if you likewise look upon me as such, I shall be persuaded that I am an excellent Poet.
 Besides which it is highly absurd to suppose that *Horace*, after having said in a high strain,

*Me doctarum bedera præmia frontium
 Diis miscent superis,*

would immediately add in a quite different Tone,

—— *Me gelidum nemus.
 Nympharumque leves cum Satyris chori
 Secernunt populo.*

Our Critic therefore reads *Te* instead of *Me*.

*Te doctarum bedera præmia frontium
 Diis miscent superis.*

This Expression, *Diis miscent superis*, answers that which is in the beginning of the Ode,

Terrarum Dominos evehit ad Deos.

and that which closes it:

Sublimi feriam Sydera vertice.

Horace compliments *Mecenas* thus: the Crowns of Ivy which you bestow upon Poets, that is, the Protection with which you honour them, and the Rewards you allow them, equal you with the Gods: Or, you chiefly take delight in favouring and protecting Poets, which raises you

you to the condition of the Gods; but as for me, I place all my pleasure in making good Lyric Verses.

— *Me gelidum nemus
Nympharumque leves cum Satyris chori.
Secernunt populo, si neque tibus
Euterpe cohibet, nec Polyhymnia
Lesbom refugit tendere barbiton.*

He adds: But if you count me among the Lyric Poets, then nothing will be wanting to compleat my Happiness.

*Quod si me Lyricis Vatribus inseris
Sublimi feriam Sidera vertice.*

THUS by altering but one Stop and one Letter the whole Ode becomes clear and intelligible. We read, 'tis true, in all the antient Manuscripts *Me doctarum*, &c. but good Sense and Reason ought to take place of an old Manuscript. This Emendation is not quite new; the Reader will find some hints of it in *Janus Rütgersius*.

ARTICLE XXIX.

The Life of Mr. CLEVELAND, natural Son of OLIVER CROMWELL. Written by himself. London: Printed for N. Prevost, over-against Southampton street in the Strand; and E. Symon, over-against the Royal Exchange, Cornhill. 1731. Two Vols. 8vo.

THE bare Title of this Work will, without doubt, prompt every Reader's Curiosity to enquire how these Papers came into

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the Editor's hands, and what Proofs he produces of their being authentic. To satisfy this Curiosity, he acquaints us in his Preface, that they were given him by Mr. *Cleveland*, the Author's Son, a Person advanced in years, who spent the greatest part of his Life in foreign Countries, and lives now in *King-street, Westminster*; he tells us, that they were writ in a very confused Method, and that he has digested them into the Order they now appear in, without altering a single Circumstance in the whole Work. It would be useless to declare our Thoughts with regard to this Piece, the following short Specimen will enable every Reader to judge for himself.

Mr. *Cleveland* begins his Story by telling us, that *Elizabeth Cleveland*, his Mother, was Daughter to one of the chief Officers that superintended the Palace of *Hampton-Court*; that her Beauty was so engaging, that *Charles I.* no sooner saw her than he was taken with her Charms. She enjoy'd his Favour a considerable time; but his Flame abating, she by her indiscreet Complaints became suspected of adhering to those who opposed the Royal Family. Upon this her Pension was cut off by the King, and she turned out of doors by Mr. *Cleveland*, her Father, who was a zealous Royalist. Necessity forced her to throw herself among the King's Enemies, where she was kindly received by *Oliver*, who, as we are told, notwithstanding his affected Zeal for Religion, was not insensible to the Pleasures of Love. He treated her for some time in such a manner as very much soothed her Vanity; but after he had indulged all his Desires, he began to look upon her no otherwise than as a
com-

common Mistress. This Coolness cured her of the Passion she had for *Oliver*, whom she abandoned being then with Child, and retired to *Hammer-smith*, where she devoted herself to a serious Course of Life, and with the utmost Care educated her Son; but without ever mentioning to him the Name of his Father, till such time as the News of the King's death reached her Retirement. She told him then who his Father was, which he no sooner heard than he began to abhor and detest him as a Monster that was guilty of the blackest of all Crimes. He was however at length prevailed upon by his Mother to go with her to *London*, and wait upon his Father. They were admitted to a private Audience, and at first received in a very polite manner; but when *Cromwell* heard from Mrs. *Cleveland* that she was come to present his Son to him, he changed his Countenance, looked upon them with a haughty and contemptuous eye, and feigning never to have seen or known her, threatened to bring them both to an exemplary Punishment, if they should ever divulge such an infamous Calumny. He was afraid lest the owning of that Child for his Son should give the World an unfavourable Idea of his Morals. As they were returning home, they were met by *Fairfax*, who either out of Compassion, or a political view to *Cromwell's* Interest, desired them to return with him to the Palace, promising to act so zealously in their favour, as might be of the greatest service to them. They complied, and were received this second time with great Civility to outward appearance. *Cromwell*, who was resolved to get rid of them some way or other, exhorted them, if they desired

to make their Fortune, to go and settle in *Jamaica* or *New-England*, where he wanted some Persons on whom he might rely. He added, that the Honours, to which they should be raised there, would far exceed their expectations. Mrs. *Cleveland* saw at once into the Artifice of these Offers, and though she was absolutely determined not to accept of them; yet she was afraid that something worse would happen in case she refused them; she therefore thanked him in such a manner as made him believe that she would gratify his Desire. Before they returned to *Hammer-smith*, in order to determine how they should act in this Affair, Mrs. *Cleveland* thought proper to visit a Lady of her Acquaintance in *London*, whose Name was Mrs. *Riding*. This good Friend assured her, that both she and her Son were undone, in case they put the least confidence in the *Lord Protector's* Promises; and to this purpose related the following Story, which we insert here to give the Public a Specimen of the Work. We are told then by this good Woman, that *Cromwell*, when he was but Speaker of the House of Commons, seduced a young Woman, named *Molly Bridge*, but turned her off when he found she was with Child. However *Molly Bridge* a few years after invited *Cromwell*, by Letter, to her House. He came upon the receipt of it, and she presented to him her Son, the fruit of their mutual Love. As he had assumed a specious air of Sanctity, this unexpected Incident gave him great pain. He nevertheless on this occasion acted the part of a profound Politician, talked to them in the most tender and passionate terms, and proposed to take the Child under his

his Care. It was with great reluctance the Mother let her Son go from her, but *Oliver* was so urgent, and deluded her with so many hopes, that she at last yielded to his insidious Reasons. They agreed that he should send for the Child two days after, and that a Pension of Two hundred Pounds a year should be settled upon her for Life, and begin from that time. On the Morning of the third Day, a Gentleman of a very good Aspect alighted from a Coach, and gave Mrs. *Bridge* a Letter from *Cromwell*, and at the same time brought her part of her Pension. She delivered up her Son to the Gentleman, but privately sent a Servant after the Coach to watch what became of him. In about two hours the Servant returned, and acquainted the Mother, that the Coach stop'd in a Bye-street, that the Gentleman alighted, sent it away, and carried the Child into a House where he staid about half an Hour. Afterwards a Hackney-Coach was called, into which he put the Child stript of his fine Cloaths, and dressed in Tatters; the Gentleman stept into the Coach himself, which drove towards *White-Chappel*, and was discharged at a little distance from an Hospital for poor Children, into which the Gentleman carried Master *Bridge*. Not long after she had received this Account, *Cromwell* himself came to make her a Visit; he immediately spoke of her Son as a charming little Boy, and assured her that he loved him with a paternal Tenderness, and gave her a chimerical account of the great care he had taken of him. Mrs. *Bridge* spoke with the utmost Caution, and even constrained herself so far as to thank him for his Goodness. However, by means of Mrs.

Riding, she soon got her Child out of the Hospital, which coming to *Oliver's* ears, he went to her, and threatened to make her feel the most dreadful effects of his Hatred, in case she refused to deliver up her Son again into his hands. At his departing he left two armed Men to watch her till such time as he should examine farther into the Affair. These two Guards used violence both with the Mistress and her Maid. *Molly Bridge* finding herself thus dishonoured, determined to kill herself; and having writ a Letter to Mrs. *Riding*, acquainting her with the Particulars of her Design, she took the opportunity of her Maid's carrying the Letter to the Post-House, and tying her Girdle about her Neck, at once put an end to her Life and Misfortunes. Mrs. *Riding*, in order to secure young *Bridge* from all the Searches that might be made, and herself from the Artifices of *Oliver*, resolved to bring up the Child in one of the Caverns of *Rummy-Hole*, not far distant from her Country-House. She therefore caused a little Room to be built and furnished in a Cave, whither in the Night-time she sent the Child and his Mother's Maid, enjoining one of her Servants to visit them from time to time, and carry them Necessaries. In this frightful Cave *Bridge* was immured, till such time as he seemed judicious enough to conceal the manner in which he had been brought up. He was afterwards sent to *Eaton*, where he spent some years; and being now of age to govern himself, Mrs. *Riding* told him whose Son he was, and his several Misfortunes, to which he till then was a Stranger. Upon this he resolved to go to *London*, and pay his Respects to his Father,

not-

notwithstanding all the Arguments Mrs. *Riding* could employ to dissuade him from it. He went, and desired at once to be admitted to *Cromwell*. One of Mrs. *Riding*'s Servants follow'd him to the door, the same who had taken care of him while he lived in the Cave. He saw him come out of the Apartment, surrounded with five or six Soldiers, who carried him to one of the strongest Goals in the City. It is not known how he was used there; but Mrs. *Riding* presumes that one, who had shed the Blood of his King to satisfy his Ambition, would not stick to spill that of his Son, to keep the People in the opinion of his Continnence and the Sanctity of his Manners. However, the Reader will find him revived in the second Volume, which is mostly taken up with his Adventures. He becomes Captain of a little Vessel belonging to a Colony from *Rachel*, which is said to have settled near the Island of *St. Helena*, where Mr. *Cleveland* is put on board of him by the Captain of an *English* Man of War, in order to be carried to *England*, and delivered up to *Cromwell*.

FROM this Account (which is perhaps the least surprizing of the Work) we leave the Reader to judge of the others; *ab uno disce omnes*. We are told, that Mrs. *Cleveland* made a proper advantage of these Informations, securing herself and her Child from *Oliver*'s Hatred and revengeful Temper in the same Grotto where the unhappy *Bridget* had been educated. There she passed the remaining part of her Life, and was buried in the very Room where she had lived with her Son. After her death, Mr. *Cleveland* lived some time alone in this Cave. While he was one

day examining the numberless windings and turnings of his subterraneous Habitation, he met with the Lord *Axminster*, who, having killed *Aberdeen* a Favourite and Confidant of *Cromwell's*, and made an attempt upon the Life of *Cromwell* himself, had been reduced to the same necessity of hiding himself, his Wife, and his Daughter, in one of these Caverns. Mr. *Cleveland* falls in love with the young Lady, and describes here at length the Rise and Progress of his Passion, the Struggles he had with himself when he first knew his Distemper, &c. The Editor tells us in his Preface, that though the Reader should suspect the Truth of some Particulars, yet he is persuaded that he will not think the time spent in the perusal of this Work lost; since (besides the agreeable Turn of the Incidents) the many solid and masterly Reflections which are scattered up and down the Work, afford a great many most useful Instructions. He promises to publish in a short time two other Volumes, which will conclude the whole Work.

ARTICLE XXX.

The PRESENT STATE of Learning.

FLORENCE.

SOME Persons of distinction intend to publish the scarce and valuable Remains of Antiquity, which are extant in the *Museum* of the Grand Duke, and in the Cabinets of several curious Noblemen. The following Paper, which they have sent to the Learned, gives a clear and full Account of their Design.

CUL.

CULTORIBUS ERUDITÆ ANTI-
QUITATIS.
AUCTORES EDITIONIS MUSEI
FLORENTINI.

PRÆCLARUM Opus & insigne, numquam antea ipse conceptum, nedum tentatum FLORENTIÆ paratur, jamque commissum est prelo Michaelis Neftenus, & Francisci Moücke, hunc præferens titulum, MUSEUM FLORENTINUM: in quo rariora, & splendidiora omnia tum eruditione, tum exquisito artificio, proferentur eruditæ Antiquitatis Monumenta, quæ non modo in Regio Museo MAGNI DUCIS ETRURIÆ, verum etiam in Cimeliothecis, & in Ædibus Virorum Nobilium Florentinorum adfervantur.

Totum Opus in Volumina X. erit partitum.

I. Volumen complectetur GEMMAS elegantissimas, Imaginibus Virorum illustrium, & Deorum propriis cum symbolis vel insculptas, vel anaglyptico opère exsculptas, quæ vulgo (*Cammei*) appellantur; cum raritate, tum Artificum præstantissimorum opificio insignes; quæ in plures Classes, concinno ordine, habita temporum ratione, erunt dispositæ: adeoque primum Icones Imperatorum, Cæsarum Augustorum Augustarumque producentur; postea Regum, & Reginarum, & Heroum celebriorum: hos Philosophi, Oratores, & Poetæ consequentur; deinde Dii majorum Gentium, demum Semones, servata veteris Ethnicæ Theologiæ methodo. Gemmæ omnes in Tabulis accurate expressæ ea figura, & magnitudine, quæ non solum oculos delectent, verum etiam symbola omnia, quæ ad eruditionem maxime faciunt, perspicue repræsentent.

II. Vo-

II. Volumen alias item nobilissimas GEMAS exhibebit, ac primum in pluribus Tabulis illas, quæ Scalptorum nomine sunt insignitæ; deinde eas, quæ ad Religionis, Pacis, & Belli studia pertinent; & præsertim tum Græcam, tum Romanam Historiam, ac veterem Mythologiam luculenter illustrent.

III. Volumen marmorea Signa, seu STATUAS omnis generis, eleganti ordine dispositas, complectetur; eximia sane veterum Sculptorum Græcorum, & Romanorum opera.

Volumina hæc igitur tria descripta (quod omnibus notum esse cupimus) brevi, quantum fieri poterit, temporis spatio, unum post aliud in publicum venient quam ornatissima, & accuratissima: quæ si a studiosis eruditæ Antiquitatis Cultoribus probari, & cum plausu excipi videbimus, cetera quoque deinceps Volumina, quæ mox describentur, quantum in nobis erit, conabimur ut publica luce donentur; nullisque parcentes sumptibus, consilium nostrum urgebimus, ut in dies augeatur Eruditionis, Thesaurus; nam pæne omnes Tabulas ceterorum Voluminum jam delineatas, compluresque aeri incisas in promptu habemus: sin minus, quod factum nolumus, vota nostra juvandæ ornandæque Literariæ Reipublicæ causa suscepta, ad alia studia convertemus.

Post hæc, Volumen IV. numquam antea publici juris factas depromet PROTOMAS, vulgo (*Busti*) Cæsarum Augustorum, Augustarumque & Virorum illustrium.

V. Volumen proferet ænea omnia SIGILLAE Deorum Dearumque elegantiora, aliæque ex ære monumenta, ex quibus magna eruditio-
num seges colligi poterit.

VI.

VI. VII. & VIII. Volumen selectiora, & præstantiora NUMISMATA, ac præsertim inedita, quæ quamplurima sunt, servato ordine, & magnitudinum forma exhibebunt.

Tandem Volumen IX. & X. ICONAS PICTORUM toto orbe celeberrimorum, qui se ipsos pinxerunt, evulgabit: quæ plane sunt AUGUSTÆ DOMUS MEDICÆ eximium decus, magnorumque Etruriæ Principum, qui summo studio eas undique conquissiverunt, singularis atque admiranda collectio.

Ex his X. Voluminibus jam descriptis, aliqua, ut quisque optime intelligit, sunt inter se adeo conjuncta, ut unum sine altero stare nequaquam possit. Hujusce generis sunt Volumen I. & II. quæ Gemmas complectuntur. His adde Volumina tria, nempe VI. VII. & VIII. quæ Numismatum Syntagmati assignata sunt. Accedunt postrema duo, scilicet IX. & X. quæ Iconas Pictorum ex prototypis eorundem Pictorum præferunt: quæ quoniã tria librorum inter se diversa corpora conficiant, quodlibet corpus ab altero sejunctum stare, & vendi poterit, non tamen unum aut alterum Voluminem. Cetera vero Volumina nempe III. IV. & V. cum aliis, vel conjuncta vel sejuncta esse poterunt, adeoque & conjunctim cum aliis, & separatim ab aliis, ut erit cuique commodum, vendentur; quum singula Volumina nullo a nobis distincta sint numero: quare si quis hoc corpus vel illud, hoc Volumen aut alterum, vel omnia denique curare sibi voluerit, facere id poterit, ut ei libebit, ejusque voluntati per nostrum Typographum fiet satis.

Unumquodque Volumen Tabulis æri incisis CENTUM, vel etiam pluribus, ubi necesse sit, constabit; singulis addita OBSERVATIONES

V. C.

V. C. Antonii Francisci Gorii, Publici Historiarum Professoris in Patrio Gymnasio Florentino, sermone Latino tantum conscriptæ. Charta in id opus adhibita, forma erit maxima, quæ a nobis *Imperialis* vocatur, Typographici characteres pro textu pulcherrimi, & novi, qui vulgo *Parangone* vocantur; Notarum vero ad calcem paginæ ex *Garamone* constabunt.

Quam vero accurate in hoc Opere omnes prisci ævi reliquiæ a peritissimo Pictore, qui universas delineavit, & a Chalcographis in arte excellentibus expressæ sint, ipsa Volumina ut prodibunt perspicue ostendent: nam ex his præstantiores, qui inveniri potuere, tum Roma, tum aliis ex Urbibus Florentiam acciti sunt; eoque consilio ut assidua cura eorum opera observarentur a nobis diligentius dum heic morantur, & cum prototypis monumentis conferrentur, emendarenturque si opus esset: ipsique quod vel delinearent, vel aeri incidere suis oculis cernerent, & ad fidem prototyporum peraccurate efformarent.

Primum igitur jam descriptum Volumen, cujus Centum Tabulæ jam absolutæ sunt, hoc ipso anno CIO. IO. CC. XXXI. aut etiam citius, si fieri poterit, in manus Virorum eruditorum veniet, per Typographum confecta Observationum, & Notarum impressione.

Quo vero facilius, & celerius optatam in lucem proferantur descripta Volumina MUSEI FLORENTINI, ad societatem ineundam omnes hujusce Thesauri Antiquitatum cupidos invitamus, atque hortamur.

Pro Sociis, qui huic Operi subscripserint, priora duo Volumina, quæ Gemmas continent, prostabunt venalia pretio Coronatorum, seu ut vulgo dicitur, Scutorum XVIII. Monetæ Flo-

Florentinæ, qui tantum id commodi consequentur: pro iis vero, qui Societati, & Operi non subscripserit, quarta parte majus erit pretium, nempe Scutorum vigintiquatuor. Scutum vero Florentinum constat drachmis decem, nempe Juliis, seu Paulis decem, addito dimidio.

Sociis subscripturis (qui nec plures, nec pauciores quam CCC erunt) tempus ab Januario mense ad integrum mensem Junium hujus anni CLO. IC. CC. XXXI. assignamus; præter quod tempus neminem Socium admitteremus.

Intra hoc tempus iidem Socii tertiam partem pretii prædictæ summæ, nempe Scuta sex, seu Paulos sexaginta tres erogandos. curabunt D. Victorio Franceschinio Mercatori Florentino, seu, ut magis opportunum videbitur, alicui ex primis Mercatoribus hujusce Civitatis Florentiæ, vel per se, vel per alios, si exteri sint, omni prorsus gravamine immunes: a quo statim Schedulam pecuniæ datæ, & acceptæ, pro syngrapha, seu cautione initæ nobiscum Societatis, subscriptione, & sigillo nostro munitam accipient, eandemque postea referent quum primum vel secundum Volumen jam editum repetere voluerint.

Alteram vero partem integræ summæ Scutorum XVIII. nempe Scuta VI. solvent in acceptione primi Voluminis jam editi; reliquam vero postea in receptione secundi Voluminis, quæ, ut diximus, insignes omnis generis Gemmas complectuntur.

Duobus autem mensibus antequam hæc Volumina in lucem dentur, Socios omnes edita charta de proxima Voluminis evulgatione certiores faciemus; quibus elapsis, publici juris erit; curabimusque ut pro Sociis, qui subscrip-

scripserunt, Exemplaria omnia sint optime impressa, itemque nitidissima, & absolutissima.

Interim dum fervet opus, reliquum illud est ut Viri docti, priscarum omnium elegantiarum aestimatores optimi, favore suo hoc nostrum studium prosequantur; faciantque & ipsi ut hæc nostra ætas præclarorum operum vere sit ferax, & secunda. Valete.

FLORENT. Kal. Jan. Anno CIO. IO. CC. XXXI.

N U R E M B E R G.

Dr. *Bayer* has given us a description of his *Museum*, with a Supplement to the Treatise he publish'd 22 Years ago, entitled *Oryctographia Norica: Jo. Jac. Baieri Philos. & Med. Doct. Archiatri & Comitis Palat. Cæsar. S. R. I. Nobilis Acad. Imperial. Nat. Curios. Directoris, Ephemeridum Universit. Altorf. Senioris & Professoris Med. primarii, &c. Sciagraphia Musei sui. Accedunt Supplementa Oryctographiæ Noricæ: cum fig. æn. In 4°.*

D R E S D E N.

THEY have printed here; *Warsavia physice illustrata: sive, de Aere, Aquis, Locis, & Incolis Warsaviæ, eorundemque Moribus & Morbis Tractatus. Cui annexum est Viridarium, vel Catalogus Plantarum circa Warsaviam nascentium. Autore Christiano Henrico Erndtelio Phil. & Med. Doctore, Sac. Regiæ Maj. Polon. & Elect. Saxon. Archiatro, & Nat. Curios. Germaniæ Collega. In 4°.*

P A R I S.

Dom. *Toussaints Duplessis*, a Benedictine, has publish'd *Histoire de l'Eglise de Meaux, avec des Notes ou Dissertations, & les Pieces justificatives.* On y a joint un Recueil complet des Statuts

tuts Synodaux de la meme Eglise: divers Catalogues des Evêques, Generaux d'Ordre, Abbés & Abbeſſes du Dioceſe; & un Pouillé exact. In 4°. 2. Vol.

Abbot *Anſelme* has given us a new Collection of his Sermons, in 6 Vol. 12°.

Deciſions ſur chaque Article de la Coûtume de Normandie, &c. par M. Pierre de Méruille, ancien Avocat au Parlement. In Folio.

Coûtume du Comté & Bailliage de Montfort Tiautry, &c. In 8°.

Eſprit des Converſations agréables: ou nouveau Mélange de penſées choiſies en vers & en proſe, ſerieuſes & enjouées, & de pluſieurs traits d'Histoire curieux & intéreſſans, d'Anecdotes ſingulieres, d'Hiſtoriettes inſtructives; & de Remarques critiques ſur pluſieurs Ouvrages d'Eſprit. 3 Vol. 12°.

Mr. Gayot de Pitaval is the Author of that Book.

LEIDEN.

Mr. Denys has publiſh'd *Observationes Chirurgicæ de Calculo Renum, Veficæ, Urethræ, Lithotomiâ & Veficæ Puncturâ; in quibus Lithotomicæ methodum, quam celeberrimus Joannes Jacobus Rau, Anatomæ & Chirurgiæ in Academ. Lugd. Bat. quondam Profeſſor, exercuit, utiſſimam & feliciffimam, omnium huc uſque inventarum methodorum eſſe, variis experimentis & rationibus probat Jacobus Denys, Civitatis Leidenſis Ordinarius Chirurgus, Lithotomus, Obſtetricandi artem exercens, & coram Obſtetricibus prælegens; qui addendas curavit figuras, ad utrum delineatas. In 8°.*

and I have ſeen a copy of it in the library of the University of Leiden.

AMSTERDAM.

Changuion has printed from the *Paris* Edition the Volumes IX, X, XI and XII of the *Histoire & Memoires de Litterature de l'Academie des Inscriptions & Belles Lettres*. In 12°.

Humbert will soon publish *Recueil de Pieces importantes sur divers sujets*, par *Mr. Barbeyrac*, *Professeur en Droit à Groningue*. 2 Vol. 12°.

Mr. Camusat designs to publish here his *Histoire des Journaux*, which will contain 16 Volumes in 12°. The four first Volumes are preparing for the Press.

They are reprinting *Abbot Lenglet's Methode pour étudier l'Histoire*, &c.

HAGUE.

Messieurs Goffe and *Neaulme* have publish'd Proposals for printing by Subscription, a new French Translation of *Tbuanus's History of his own Time*, with Remarks. It will contain 10 Volumes in 4°, and they promise to publish two Volumes every Year. The Price to the Subscribers is 50 Florins for a compleat Set, 10 whereof are to be paid at the delivery of the first Volume, and 5 at the delivery of the subsequent Volumes, except the last, whose Payment is included in that of the first, and consequently will be allow'd. Some Copies will be printed on large Paper, for which the Subscribers shall pay one third more than for the small; the several Payments to be made proportionably as aforesaid.

LONDON.

THE great Advantage as well as Pleasure, that arises from the study of Geography in general,

heral, is too universally known and felt, to make it necessary to use many words to recommend any new and good Performance of that kind to the Curiosity of the Publick: It will be sufficient therefore to insert here the following Proposals of Mr. *Popple*, who has undertaken and brought to perfection *A new and large Map of North-America*, which he engages to deliver to the Subscribers by *Lady-day* next, engraved by the best Masters, and on the best Paper.

PROPOSALS by Mr. *Henry Popple*, for printing by Subscription, a Map of *North-America*, from 5 to 55 deg. Lat. laid down according to *Mercator's* Projection. Wherein are particularly describ'd all the known Rivers, Lakes, Mountains, Vulcanoës, Swamps, Marshes, Sand-Banks, Rocks, Head-lands, &c. As also; all the *English, French, Dutch, Spanish*, and other *European* Settlements, whether upon the Continent, or on the Islands. The exact Boundaries of the several *English* Colonies, as limited by their respective Charters, or settled by actual Surveys made for that purpose; and the Routes observed by the *Indian* Traders, *English* and *French* on the Continent, with the Passages discover'd by the *French* from *Quebec* for a Communication with their Settlements about the Embouchure of the great River *Mississipi* in the Gulph of *Mexico*. To which are added, several particular Draughts of the most noted Harbours, and some Prospects of the principal Inland-Towns, and an exact Prospect of that very remarkable Fall of the River *Niagara* between the Lakes *Ontario* and *Erie*.

N^o IX. 1731.

X

Mr.

VOL. II.

Mr. *Popple* undertook this Map with the Approbation of the Right Honourable the Lords Commissioners of Trade and Plantations; and great Care has been taken, by comparing all the Maps, Charts, and Observations that could be found, especially the authentick Records and actual Surveys transmitted to their Lordships, by the Governors of the *British* Plantations, and others, to correct the many Errors committed in former Maps.

This Map having been shewn to the learned Dr. *Edmund Halley*, Professor of Astronomy in the University of *Oxford*, and F. R. S. he was pleas'd to give his opinion of it in the Words following; *I have seen the above-mentioned Map, which, as far as I am judge, seems to have been laid down with great Accuracy, and to shew the Position of the different Provinces and Islands in that part of the Globe more truly than any yet extant.* Edmund Halley.

1. This Map will contain 8 Feet 6 Inches in length, and 8 Feet in breadth. 2. It will be engrav'd by the best Masters, and printed upon the best Paper. 3. And will be deliver'd pasted upon good Cloth, with neat Rollers, and properly illuminated. 4. The Price to Subscribers is 4 Guineas; one half to be paid down, and the other on delivery of the Map. 5. It is propos'd to deliver this Map to the Subscribers at *Lady-day* next, if possible. 6. The Subscribers Names will be engrav'd at the bottom of the Map. 7. None will be sold but those subscrib'd for, under 5 Guineas each.

The great Helps which Mr. *Popple* has had during the course of this Work; the variety of scarce and uncommon Maps, Draughts, and Charts he has consulted on this occasion, in order

order to omit nothing that might enrich, beautify, and render his Work more useful: The care and diligence he has taken in order to make it as beneficial as extensive; the Approbation of the learned Dr. *Halley*, the Encouragement of the Lords Commissioners for Trade and Plantations. All these and many other Circumstances concur to make us believe, that as there has been nothing wanting in order to make it the most compleat and perfect of its kind; so it will answer the End of the Undertaker, in being a Satisfaction to the Curious, and a publick Benefit to the Trading Part of this Nation.

PROPOSALS for printing by Subscription, a new Pandect of *Roman* Civil Law, as antiently establish'd in that Empire; and now receiv'd and practis'd in most *European* Nations: With many useful Observations thereon; shewing, wherein that Law differs from the Municipal Laws of *Great Britain*, from the Canon Law in general, and from that part of it now in use here with us in *England*. Whereunto is prefix'd, by way of Introduction, a preliminary Discourse, touching the Rise and Progress of the Civil Law, from the most early times of the *Roman* Empire: Wherein the Reader will also meet with a particular Account of the Books themselves containing this Law, the Names of the Authors and Compilers of them, their several Editions, and the best Commentators thereon, with a copious Index at the end of the Work. By *John Ayliffe*, L. L. D. late Fellow of *New College*, in *Oxon*.

1. This Work will contain 2 Vols. in *Folio*, making in the whole about 360 Sheets, and will

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HISTORIA LITTERARIA:

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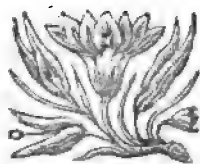
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*Floriferis ut apes in saltibus omnia libant,
Omnia nos ilidem.*————— Lucret.

NUMBER X.

Being the Fourth of VOL. II.



L O N D O N:

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M.DCC.XXXI.

(Price One Shilling.)

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HISTORIA LITTERARIA.

ARTICLE XXXI.

Histoire du Peuple de Dieu, depuis son Origine jusqu'à la naissance du Messie, tirée des seuls Livres saints, ou le Texte sacré des Livres de l'Ancien Testament, reduite en un Corps d'Histoire. Par le P. ISAAC-JOSEPH BERRUYER, de la Compagnie de JESUS. *Paris, 1728.*

That is,

The History of the People of God from their Origin to the Messiah, drawn from the Scripture alone; or, The Text of the Books of the Old Testament reduced into a connected History. By Father ISAAC-JOSEPH BERRUYER, Jesuit. Paris, 1728. 7 Vol. Quarto.

THIS Work, tho' composed by one of the ablest Writers in *France*, approved of by the Provincial of the Jesuits, and published with Authority, is now proscribed; and such Booksellers as shall offer to vend it, threatened with no less than the *Bastile*. To give our Readers in few words a true notion of

N^o X. 1731.

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this

Vol. II.

this famous and quite new Undertaking, which has so much alarmed the *French* Divines, it is neither a literal Translation, Extract, Concordance, Paraphrase, or Commentary, upon the Holy Scripture, but the Scripture itself in an elegant Style; or all the Books of the Old Testament digested into such Order as to form a complete and connected History of the People of God, by means of various Reflections, Explanations and Connections, which naturally arise from the Facts related. Tho' many will blame (and indeed with a great deal of reason) such a Design; yet every one, upon perusal, will be forced to allow, that the Author has acquitted himself in the execution of it so as to make it one of the most entertaining Histories that ever was published. The Scripture, no doubt, in a modern and elegant Style loses, in a great measure, that Majesty which is peculiar to the Oriental Languages, and upon that account we can no ways approve of our Author's Design. However, as it becomes at the same time more intelligible, those, who have no time to peruse the Interpreters, will find greater pleasure in reading it, and retain better what they have read. What has occasioned such an Uproar in *France* against this Performance, is, that the Author sets some Passages of the Scripture in a clearer light than Modesty can bear. To relate only in the current Phrase of a modern Language some things we read in the Scripture, is the same as to turn them into Ridicule. And this is another fault our Author is all along guilty of. The Jesuits exert all their Power, and use their utmost Endeavours to suppress this Edition: We are informed, that another will soon appear with
se-

several Passages altered, and some quite erased. This is what has enhanced the present Edition, it being but too true, that *nitimur in vetitum, semper cupimusque negata.*

THE Author keeps close to the Text of the Scripture all along, and divides the whole History into several Ages. The first Age, which we may call, as it were, the Infancy of the *Jewish* Nation, comprises the first Origin and Increase of the *Jews* under the Patriarchs their Founders, and extends to the time they began, under the Conduct of *Moses*, to form a Nation. The second Age, which is that of their Youth, comprehends their Covenant with God, the Promulgation of the holy Laws, upon which their Happiness was to depend, and their wandering in the Wilderness, to the time they settled in the promised Land. The third Age, when they began to be sensible of their Strength, and to prosecute their Right, contains their Conquests under *Joshua*, and various Revolutions under the Judges. The fourth Age, when the Nation was in its full Vigour, includes the Monarchical Government, and their great Power under the first Kings. The fifth, in which they begin to decay, and their Ruin draws near, contains the Division of the Nation into two Kingdoms, and the Punishments inflicted from Heaven upon that part which was the most guilty and infected. The sixth comprehends their Downfall, and the many Punishments which their frequent Revolts drew upon them during the painful time of a long Captivity. Lastly, the seventh Age shews us them reviving, and by degrees taking new vigour, under the Conduct of the brave *Maccabees*, against the Enemies of their Religion, and recovering, under the

the Government of their Pontiffs, their antient Liberty, till near the time of the *Messiah*. To these seven Ages answer the seven Volumes into which the whole Work is divided. We shall now give the Reader a Specimen of it in the following Passages.

HE relates, Vol. 1. p. 30, &c. the forming of *Eve* and the Fall of our first Parents thus. The Creator, who design'd that the Earth should be peopled by the first Man, destin'd him a Spouse, and gave her in the following manner. Man, said he, is made for Society, and it is not my design that he should be alone. Let us therefore give him a Companion like himself, which may be the Delight and Pleasure of his Life. Upon this he brought before him all the Animals of the Earth, and the Fowls of the Air, which were then within the bounds of Paradise. He commanded him to give them Names suitable to their Species, Instinct, and different Qualities. *Adam* obey'd, and the Names he gave them were the same with those they had when *Moses* wrote his History. As the Animals passed in review, *Adam* observed that there were two of each Species, and without knowing as yet the reason why they had been thus coupled, wished in that to be like them, and have a Companion of his own Species. In the mean time the fatigue *Adam* had undergone in the review, having caused him to fall asleep, the Lord laid hold on this opportunity to gratify his desire, and give him a Spouse whose Company should render his Life still more agreeable. While he was therefore in the depth of his Sleep, the Omnipotent Artificer took out, without the least violence, one of his Ribs, filling the vacancy

cuity with Flesh. Of this Rib he formed a Body, which he animated with a rational Soul, and created a Woman endow'd with the same Privileges, and raised to the same supernatural state as the first Man, whose Companion she was to be. This was the first Object God presented to *Adam's* eyes as he awaked, acquainting him how she had been form'd, and that she was a part of himself; which *Adam* hearing, and seeing for the first time his Spouse, exclaimed: There's the Bone of my Bones, and the Flesh of my Flesh; since she is form'd out of the Man, and is in a certain manner one and the same with him; it is reasonable she should likewise bear his Name. To which the Lord added, that for the same reason the Man should leave his Father and Mother to adhere preferably and inseparably to the Woman that should become his Companion, and that the Husband and Wife should be but one Flesh. Then addressing himself to the new Couple appointed to be his first Images upon Earth, and the first Parents of all Men; You are, said he, the two chief Objects of the Complacency and Care of your Creator; this is entirely owing to my Bounty; therefore take care to make a good use of the many Blessings I have pour'd upon you. Avoid all Evil, increase and multiply your Species, fill the whole extent of the Earth, which is your Empire, and be ever respectful and submissive to me. Now the great work of the Creation was completed, and the two rational Creatures, whom God had appointed Lords of the Universe, spent their time very agreeably in admiring the Marvels of such a stupendous Work, and commending the Artificer. *Adam* in those happy

moments acquainted his new Spouse of the Command he had received, not to eat of the Fruit of a Tree which was called, *The Tree of the Knowledge of Good and Evil*. He laid before her the Importance of observing that Command, and with what Punishments the transgressing it would be infallibly attended. We are, said he, at full liberty to enjoy all the Fruit that grows in this delicious Garden, excepting that of one Tree, which, as it is very agreeable to the Eye, may perhaps invite you to taste it. But beware of any such Surprise, for in the very moment we shall eat of it, before the Prohibition is taken off, we shall become subject to Death, and irreparably lose for ourselves and all Men our Children, the glorious Prerogatives we are now enrich'd with. Adam perform'd the Duty of a good Husband, in taking such care to instruct his Spouse, and she the Duty of a good Wife, in hearkening with attention to his Instructions, which she even repeated almost word by word, and very much to the purpose, on the occasion she soon had to put them in execution. Happy, had she been more constant ! As she was quite a Stranger to the delightful Garden which was to be the place of her Abode, she was led by her Curiosity to take a view of it ; and no Curiosity was ever more innocent. The many curious Objects, that presented themselves to her sight, drew her insensibly to the middle of the Garden, where *the Tree of the Knowledge of Good and Evil* (as the Creator himself had named it) had been planted. Here it was that the Tempter waited for her. She had observed, as she was walking about, that all the Animals acknowledged the Sovereignty of God

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in his Image, with great Respect and Submission. As she came to the unlucky Tree, she saw one of them that talked to her, which for want of Experience she was no ways surpriz'd at; neither did she therein apprehend any Mystery or Deceit. This Animal was a Serpent, whose Organs receiv'd their Motion from the Evil Spirit, in order to rob by surprize the first Woman of her native Innocence, and by her means seduce the Head of Mankind. This unfortunate Angel being fallen from the happy State in which he had been created, bore an implacable Envy and Jealousy to Man, become the Image of God. He look'd upon him as his Rival, and therefore did all that lay in his power to make him as guilty, and of course, as miserable as himself. The Serpent seemed the most proper for his design. He chose the Body of this Animal, the most cunning and subtle the Lord had created. Under this Shape he address'd himself to the Woman, whose weak, curious, and credulous Nature he was well acquainted with. He sooth'd her first with the love of Liberty; and assuming a malicious and deceitful air of compassion, Why, said he, does not God allow you to eat without distinction of all kinds of Fruit that grow in your Garden? We do eat of them all, reply'd the Woman, excepting one that grows in the middle of the Garden, from which we are enjoin'd to abstain upon pain of Death. We therefore ought neither to taste or touch it, lest we should die. The beginning of this Conversation portended no good; the Tempter succeeded too well to stop here; the Temptation was not rejected with such horror as to deter him from carrying it on. No, added

he, your Fears are quite groundless, you shall not die. God well knows that the same day you eat of this Fruit your Eyes will be open'd, and that you will get a great Insight into things which you are now ignorant of; nay, you and your Husband like Gods will attain to a perfect knowledge of Good and Evil. These few words, pronounced with an Air of Compassion and Assurance, had the desired effect. The Fruit charmed the Eyes, and promised no less pleasure to the Taste. The Tempter's Promises were flattering. Curiosity, Vanity and Presumption banished all Fear. The Woman thus seduced gathered the Fruit, and eat it without proving any of the bad Effects they had been threaten'd with. She found it no less delicious to the Taste than it was agreeable to the Sight. Our Ruin however was not as yet compleat, and the Tempter knew that *Adam* was better instructed than to be decoy'd into so visible a Snare. He therefore did not attempt to deceive him as he had done his Spouse, but craftily continu'd his Suggestions with the Woman, promising himself certain Victory over the Husband, if he could but prevail upon the Wife to tempt him. She defended herself no better against this Attack than the former. Impatient to share her supposed Happiness with her Husband, (or perhaps uneasy 'till such time as she should make him Partner of her Crime) she presented him with the forbidden Fruit, accompanying her intoxicated Present with all the inviting Promises the Seducer had suggested to her. These proved of no force with *Adam*, who was incapable of being seduced by that vain Hope which so greatly flattered the
the

the Ambition of the Woman. But the Careffes and Importunities of a beloved Wife, that afflicts herself, and reproaches a fond Husband with Indifference towards her, make a deep impression in the heart. These were the Arms she employed against *Adam*, and to which, out of complaisance to her, he at last yielded, and tasted that Fruit which proved so fatal both to him and his Posterity.

THO' the Reader, by this Specimen, may judge of the nature of the Work, yet it will not, perhaps, be amiss to insert (tho' not in its proper place) the Account our Author gives us of the six Days Creation, containing an Explanation of the first Chapter of *Genesis*. He observes, that the first of these six Days ought properly to be called the Day of the Creation, with regard to the material Beings; for on this God made Heaven and Earth out of nothing, that is, this immense Portion of Matter out of which were formed the Air, the Heavens, and the Terrestrial Globe. This last was called *Abyss* (our Author follows the Text of the *Vulgate*) because being as yet without Light, Vigour, Fecundity, &c. it lay hid in the bosom of the Waters, where it was in a certain manner buried 'till the Creator's second Command. This first Instant of the Creation was followed with twelve Hours of Darknes, which were the first part of the first Day; for, according to the way of reckoning observed by the Creator himself, and afterwards by the *Jews*, the Day was divided into twenty-four Hours; and began in the Evening. During this Darknes, which we may call the first Night, an impetuous Wind blowing upon the surface of the Waters, (so he understands these words,

words, *And the Spirit of God, &c.*) moved them with great violence, and prepared the Matter for the Operations of the remaining part of the Day. After twelve Hours, God said, *Let there be Light*, and there was Light; not occasion'd by the Sun, but the effect of a luminous Body, arising from the union of those Parts of Matter, out of which the Sun and Stars were to be form'd. The Impetuosity of the Wind, which had continued all Night, had united them in the East to begin their Course there, and end it after twelve Hours in the West. The Creator knew that such a succession of Light to Darkness, and Darkness to Light, would prove useful to Man, for whom he was making the Universe, and approved of it. Thus ended the first Day, consisting of Morning and Evening, or Darkness and Night, and each of twelve Hours. Darkness was called *Night*, and Light named *Day*. However, all was as yet in the utmost confusion; the Fire had taken its place to give Light to the Universe; but the other Elements blended together in a confused Heap or *Chaos*, waited for the Creator's Command to unfold themselves. He spoke the second Day, and said: *Let the Firmament be made in the middle of the Waters*. By this second Command, God made the Firmament, and divided the Waters from the Waters; that is, one part of the Waters rarefied and reduced into subtile Vapours, took place above the Firmament; while the other, which was thick and condensed, remained upon the Earth whose surface it covered. The Firmament was called by the Divine Artificer, *Heaven*; and this was the second Day's Work, consisting, as the first, of Eve-

Evening and Morning, that is, of twelve Hours of Darkneſs, and twelve of Light. Our Author obſerves here, that tho' the Works of God are always good and perfect, he nevertheless did not ſay on the ſecond Day what he had ſaid on the firſt, and ſays on the others, *viz.* that what he had made was good: the Reaſon he alledges for this, is, becauſe the Separation of the Waters, whereof one part was ſtill ſpread over the Earth, did not contribute of itſelf any thing to the Uſe and Conveniency of Man. The third Day God ſpoke and ſaid: Let the Waters under the Heaven be gathered into one place, and the dry Element, which they cover, appear. God ſpoke, and the dry Element appeared, which he called *Land* or *Earth*, giving to the gathering of the Waters, or to the Waters gathered into one place, the name of *Sea*. Thus was completed the Separation of the Elements, which Separation, as it afforded a convenient Habitation for Man, was commended and approved of by the Artificer. However, he did not ſtop here; the Earth was deſtined to yield Man ſomething more than a bare Habitation; God therefore ſpoke again, and ſaid: Let the Earth produce Graſs with its Seed, and Trees bearing Fruit after their Kind, and Seed to multiply them. His Command was immediately obeyed, and the Earth covered with Graſs, Plants and Trees of all kinds, loaded with Fruit, and proper to yield Seed for the multiplying of each Kind. Our Author obſerves here, that it was not then the Fruit-Seaſon, with regard to the Climate in which *Adam* and *Eve* were created; it being neither Spring nor Summer, but Autumn, which in *Paleſtine* is a great while later than the Har-

Harvest-time, or the Season for Fruit. God designed by this Circumstance to shew our first Parents, that the Fruit, which was then ripe to be gathered, was owing to the paternal Providence of the Creator, and not to the Fertility of the Earth. The fourth Day God spoke and said: Let there be two great luminous Bodies in the Firmament, to divide the Day from the Night, and to mark the Seasons, the Days, and the Years; let them shine in the Heavens, and give Light to the Earth. At these words two luminous Bodies appeared, the greater to rule the Day, and the lesser to rule the Night. To them he added the Stars, which he likewise placed in the Firmament to rule the Day and the Night, &c. Thus ended the fourth Day's Work. Our Author is of opinion that the Angels were created on this Day, because, says he, a great many of them were appointed to regulate the Revolution of the Heavens, and the Motions of the Stars. Wherefore he conjectures that they were created immediately before the Celestial Bodies, which on this Day began their regular Course and Revolution, which form the Days, Years, and Ages. This we reckon the first Day of the four thousand and eight Years which preceded the Birth of Christ. The three Days that pass'd before the producing of the Stars, are not to be counted, properly speaking, in the Annual Cycle; but however, from the first of them we ought to reckon the Week, or the Hebdomadary Cycle of seven Days, the last of which was the Sabbath, or the Day on which the Lord reposed. The fifth Day, God began the Creation of the Animals, which he continued the sixth,

sixth, and compleated the great Work, by the Creation of Man.

THE Author's Reflections are mostly taken from the best Commentators of the Scripture, and his Style is not inferior in Politeness to that of any *French* Writer whatsoever. However, as it is somewhat romantic, it by no means suits with so grave and reverend a Subject; *David's Amours*, *Dalila's Gallant*, and innumerable such like Expressions, are highly unbecoming. Some Critics, in regard of the Style, have stigmatiz'd the Work with this Title; *The Scripture turned into a Romance*.

ARTICLE XXXII.

Memoires sur la Guerre, ou l'on a rassemblé les Maximes les plus necessaires dans les operations de l'Art Militaire. Par M. DE FEUQUIERES, Lieutenant-General des Armées du Roy. Servant de Tome IV. au Code militaire de M. DE BRIQUET. A *Amsterdam*, & se vend à *Paris*, &c.

That is,

Memoirs upon War, being a Collection of the most necessary Maxims for the Operations of the Military Art. By M. DE FEUQUIERES, Lieutenant-General of the King's Armies. Serving for the fourth Volume of M. DE BRIQUET's Military Code. Printed at Amsterdam, and sold at Paris, &c. 1731.
Vol. I. 8vo. P. P. 43.

MANY

MANY have wrote (as M. de Feuquieres suggests in his Preface) upon the Military Profession; and even those, who have practis'd it the least, have thought themselves able to give as useful Instructions relating thereunto, as the most experienc'd Officers. But Time and the Judgment of the Public have shewn what difference there is between the War which is made in a Closet, and that which is carry'd on in the Field. Application and Study, if not attended with a long Experience and a martial Genius, will never make a good Commander. The general Maxims of War may, perhaps, be learned in a Closet, but the right application of them requires the Field, and those only who have learned them in the Field, can explain them rightly to others. The Books M. de Feuquieres commends to such as are desirous of attaining to a thorough knowledge of the Military Profession, are the following, viz. *The Retreat of ten Thousand Greeks* described by *Xenophon*, to whom was owing in great part the Glory of that memorable Expedition; the Commentaries of *Cæsar*, wherein the young Officer will find a particular and distinct Account of all the military Operations, of Sieges, Blockades, Battles, bold Marches, safe Incampments, &c. M. de la Nouë's Commentaries, who was both a great Commander, and an honest Man, and as such respected even by his Enemies; M. de Roban's Book intitled, *The perfect Captain*; *The Observations of General Montecuculi*; *The military Reflections of Viscount de Puerto*, now Marquis de Santa Cruz. This Work, tho' already swell'd to ten Volumes, is not as yet finished.

finished; it is written in *Spanish*, and hitherto not translated into any other Language; tho', if we believe M. *de Feuquieres*, it is the best Performance of the kind that hath ever appear'd in any Language. Next to these Reflections, M. *de Feuquieres* commends the *Polybius* of Chevalier *de Follard*, to which he adds the present *Memoirs* composed not by himself, but by one whom he greatly commends, but never names. They contain the practical Maxims of War, upon which consideration M. *de Feuquieres* would have them to be looked upon as a Continuation of M. *de Briquet's Military Code*, containing the Principles of the military Jurisprudence. But whether they deserve this Honour, or the Praises M. *de Feuquieres* bestows upon them, is what we leave our military Gentlemen to judge.

A R T I C L E XXXIII.

ISOCRATIS Orationes septem & Epistolæ.
Codicibus Manuscriptis nonnullis, &
impressis melioris notæ Exemplaribus
collatis, *varias Lectiones* subjecit: Ver-
sionem novam, notasque ex HIERONYMO
WOLFIO potissimum desumptas adjun-
xit GUL. BATTIE, *Coll. Regal. Cantab.*
Socius Cantabrigiæ. Typis Academicis.

That is,

*Seven Orations of ISOCRATES and his
Epistles, with various Readings from
some Manuscripts and the best Editions,
a new Translation, and Notes taken
chiefly*

HISTORIA LITTERARIA. Art. 33.
chiefly from WOLFIUS. By WILLIAM
 BATTIE, *Fellow of King's College, Cam-*
bridge. Cambridge 1729, 8vo. P. P. 448.

THE best Editions of the few Orations of *Isocrates* that have reach'd us, are those of *Aldus*, *Operinus*, *Henry Stephens*, and the Impression of 1593, which, together with the Manuscript Copy, is lodg'd in the Library of *New College, Oxford*. Mr. *Battie* has mostly follow'd the Edition of *Operinus*, to which he has added the various Readings of the others, and of four Manuscript Copies of the two first Orations, belonging to the *Bodleian Library*. Mr. *Battie's* new Translation is verbal, and therefore far preferable to that of *Wolfius*, which, as it is rather an elegant Paraphrase than a true Translation, can be of little or no use towards the right understanding of the *Greek Text*. And indeed there are but very few *Latin* Translations of the *Greek* Authors which prove of any use to such as are not pretty well vers'd in the *Greek Language*. Most Interpreters, for fear they should fall into Grecisms, give turns to their Sentences so different from the Originals, that a new Beginner, who desires to improve in *Greek*, receives scarce any Help at all from such Translations. Nay, it often happens that the Translation is as hard to be understood as the Text itself. Mr. *Battie's* Translation, to do him justice, is quite free from this Blemish, it being not only verbal, but clear, easy, and entirely calculated for such as desire to improve themselves in the knowledge of the *Greek Tongue*. The seven Orations contain'd in this Work, are the following, viz. *Parænesis*, *Ad Ni-*

Nicoclem, Nicocles, Panegyrica Oratio, Oratio ad Philippum, Oratio Areopagitica, Oratio de Pace. He has judiciously selected these as the most proper for such as are not as yet well versed in the *Greek Tongue*. It were to be wished that these most elegant Orations (which are not so difficult as some imagine) were explained in our Schools, as they are in those abroad, instead of another Book, no ways commendable for politeness of Style, and perhaps more hard to be understood. To the Orations Mr. Battie has annexed the Epistles of *Isocrates*, and promises to give us the Author's other works, if this, his first undertaking, meets with a kind reception (as it well deserves) from the Public.

ARTICLE XXXIV.

Nouvelle Traduction du Livre unique des Lettres de CICERON a M. J. BRUTUS. Avec des Remarques Historiques & Critiques. Dediee à MONSEIGNEUR LE DAUPHIN. Par M. DE LAVAL, Tome Premier. Paris, chez GUILLAUME-DENIS DAVID, Quay des Augustins, à l'Esperance.

That is,

A New Translation of TULLY's Letters to BRUTUS, with Critical and Historical Remarks. Dedicated to MONSEIGNEUR THE DAUPHIN. By M. DE LAVAL. Paris 1731. Two Vol. 8vo.

No. X. 1731.
Vol. II.

Z

THIS

THIS is the first Work we have as yet seen dedicated to *Monseigneur Le Dauphin*, whom *M. de Laval* ranks, in his Epistle Dedicatory, among the *French Hero's*, on account of the glorious Actions he will certainly perform one day or other: These Letters comprize the most remarkable Events, that happened at *Rome*, from the Death of *Julius Cæsar* to the first Consulate of *Octavius*. *Tully* in his Letters to *Brutus* acquaints him with the state of Affairs, and charges him with several Faults and Over-sights. *Brutus*, on the other side, in his Letters to *Tully*, loudly complains of his Conduct. This is, in short, the whole Subject of this Book, and of the Epistles it contains. *M. De Laval* examines in his Preface, consisting of forty-eight Pages, what Faults these two great Men were guilty of. To the Preface he has added, in one hundred forty eight Pages, an Abridgment, as he calls it, of the Life of *Brutus*. The Letters are placed according to the order of time in which they were probably written, and are in all eighteen, viz. eleven written by *Tully*, to *M. J. Brutus*, six by *M. Brutus* to *Tully*, and one by the same *Brutus* to *Atticus*. The first Volume contains seven Letters, and the second eleven. To each Volume are annexed two copious Indexes, the one verbal after the manner of those which were written *in usum Delphini*, the other of the chief Matters contained in each Volume. To the *Latin* Text, the *French* Translation is added all along, together with a great many historical and critical Remarks; all which things have swelled this little Book, containing eighteen Letters, into two Volumes. Had the Inter-

Interpreter been somewhat more sparing of his Remarks, (in which he is some times grossly mistaken) his Work would have perhaps met with a more kind Reception.

A R T I C L E XXXV.

Histoire de L' Eglise de *Meaux*, avec des Notes ou Dissertations; & les Pieces Justificatives. On y a joint un Recueil complet des Statuts Synodaux de la meme Eglise: divers Catalogues des Eveques, Doiens, Generaux d'Ordre, Abbez & Abbeses du Diocese; & un Pouillie exact. *Par* Dom. TOUSSAINTS DU PLESSIS, Benedictin de la Congregation de S. *Maur*. Tome 1. contenant le Corps de l'Histoire, les Catalogues, & les Dissertations. *Paris* &c. 1731.

That is,

The History of the Church of Meaux, with Notes or Dissertations, and the Original Pieces. To which are added a compleat Collection of the Synodal Statutes of the same Church, divers Catalogues of the Bishops, Deans, Generals of Orders, Abbots and Abbeses of the Diocess, and an exact Register of the Livings. By F. TOUSSAINTS DU PLESSIS, Benedictine of the Congregation of S. Maur, &c. Paris. 1731. Two Volumes 4to.

THE first Volume of this Work comprises in five Books, the historical Part, and the Second, the other Pieces mentioned in the Title. The History contains an Account of the most remarkable Things that have been transacted in the City and Diocese of *Meaux*, from the first planting of Christianity there, down to the present Times. But as these Transactions mostly consist of Ecclesiastical Matters, viz. the holding of Councils and Synods, building of Churches, founding of Monasteries, &c. we refer the Reader to the Work itself. The fourth Book contains several curious Particulars, relating to the bloody Persecutions, moved against the *Huguenots*, in the City and Territory of *Meaux*. In the fifth Book the Reader will find a very particular Account of the Differences that arose between the two famous Prelates, M. *Bossuet*, Bishop of *Meaux*, and M. *de Fenelon* Archbishop of *Cambray*.

ARTICLE XXXVI.

Commentari de Fatti Civili occorsi dentro la Città di *Firenze* dall' Anno 1215 al 1537. Scritti dal senatore FILIPPO DE NERLI Gentiluomo *Fiorentino*. In *Augusta* 1728. appresso DAVID RAIMONDO MERTZ e GIO. JACOPO MAJER.

That is,

Commentaries of the Civil Affairs transacted in the City of Florence from the Year 1215 to 1537. By the Senator FILIPPO DE NERLI, a Gentleman of

of Florence. Ausburg 1728. Folio. Pag.
302. with a copious Index.

AS this valuable Piece has never before appeared in Print, it will not be amiss to make our Reader acquainted with its Author, before we speak of the Work itself. *Filippo de' Nerli* was born in *Florence*, in 1485, of one of the most conspicuous Families of that City. The Family *de' Nerli* is mentioned by *Dante*, in his XVth Canto *del Paradiso*, where speaking of the Parsimony of the *Florentines*, he gives two instances of it, in two of the most illustrious Families of those Days, saying:

E vidi quel de' Nerli, e quel del Vecchio
Esser contenti alla pelle scoperta,
E le sue donne al fuso, ed al pennecchio.

But long before that Time, it had made a considerable Figure in *Florence*, having been raised, in 900, with five other antient Families, to the dignity of a *Famiglia Cavalleresca*, by the famous *Ugo*, Marquis of *Tuscany*, as the same *Dante* acquaints us in his XVIth Canto *del Paradiso*; *da esso*, says he, *ebbe milizia e privilegio*. *Gherardino di Nerlo* was honoured with the Consular dignity in 1218, and after him several others of the same Family were raised to that, as well as to such other Magistracies and Employments as the Republic used only to confer upon Subjects of Merit and Distinction. *Pietro Parenti*, acquaints us, in his History of *Florence*, (of which the original Manuscript is lodged in the *Strozian* Library of the said City,) that, in the Year 1498, the three chief Employments of the Republic, were filled with three Brothers of the Family *de' Nerli*, and that,

one of them, the time of his Magistracy being expired, had for Successor the fourth Brother. He adds, that in the Annals of the Republic, there is not one instance to be met with of three Brothers, being, at the same time, in so great power. *Benedetto*, the eldest of the four Brothers, was Father to our Author whose great Genius for, and Application to, the study of polite Literature, the Reader may learn from the Epistle Dedicatory, which *Benedictus*, called *Philologus*, prefixed to his *Horace*, printed by *Filippo Giunti*, 1514. 8vo. and addressed to our Historian, who, as we may conjecture from this Epistle, had been very likely his Disciple. The same Epistle was re-printed in the Edition of *Horace*, by the Heirs of *Filippo Giunti*, 1519. *Filippo de Nerli* is likewise commended by *Giovambatista Gelli* in the fourth Discourse of his *Capricci del Bottai*, by *Niccoló Machiavelli* in his *Capitolo dell' occasione*, which he dedicates to our Author, and by *Benedetto Varchi* in his History. He was three Times one of the *Eccelsi Priori della Libertá*, viz. in 1517, 1522, and 1532; one of the twelve *Buonomini* in 1521. and in the number of the sixteen *Gonsalonieri di Compagnia* in 1515 and 1530. which were the three chief Magistracies of the Republic. In the beginning of Duke *Alexander's* Government, that is, in 1532, he was chosen among the first, to be one of the supreme Magistracy of the *Quarantotto*, or Forty-eight, who were afterwards called Senators. He governed the chief Cities of *Tuscany*, in quality of Commissary, (which Title is bestowed only upon Senators) for Duke *Alexander*, who had such an Esteem for him, that no affair of Importance was transacted without

without his Advice and Approbation. As he had been always employed in political Affairs, he found himself thereby enabled to transmit to Posterity, not only the Transactions themselves, but the secret Springs that gave them birth. This induced him to undertake the writing of the present Commentaries, which he ended, but did not think fit to publish. He delivered them, before he died, to *Philippe de Nerli*, his Grand-son, who presented *Francis de Medicis*, Grand Duke of *Tuscany*, with the original Manuscript, accompanying the Present with a Letter, in which, amongst other things, he acquaints him, that the said Commentaries contain a true and impartial Account of the most remarkable Transactions relating to the Republic of *Florence* from the Year 1215 to 1537; that they have been greatly commended by proper Judges, and deemed a Present fit for such a great and wise Prince. He adds, that as to the publishing, or not publishing of them, he intirely depends on the Judgment and Command of his most serene Highness. This Letter is related at length by *Gamurrini* in his *Genealogia de Nerli*, and mentioned by the Author of the *Fasti Consolari dell' Accademia Fiorentina*, where he tells us, that *Filippo de Nerli*, Grandson to the Author, was created Consul of the *Florentin Academy* in 1578. Tho' Duke *Francis* did not allow this History to be published, yet it was then commonly known, quoted, and commended by the greatest Men of that Age. *Benedetto Varchi*, speaking of our Author, in the 15th Book of his History, cites his Commentaries; for which he seems to have had great Esteem; as we may infer from a Letter

of his to *Messer Jacopo Guidi* of *Volterra*, Secretary to *Cosmo*, Grand Duke of *Tuscany*; in which are the following words — *The Person that writes is Filippo de' Nerli, whom by no means I would have you to take for a Pedant.* *Bernardo Segni* declares his Opinion with regard to the said Commentaries in the following words of the first Book of his History: *All the Changes of Government in Florence, from that time down to ours, have been fully and accurately described by Filippo de' Nerli in a certain Work of his.* *Francesco Sansovino* in his Supplement to the History of *Lionardo Aretino*, translated by *Donato Acciaoli*, and printed at *Venice* 1561, relates a wise Answer, which he heard from *Filippo de' Nerli*, as he says, *a Gentleman of Florence, who wrote day by day the chief Transactions of that Republic.* However, it is false that these Commentaries were written day by day, as *Sansovino* affirms. But this Author is often guilty of such Mistakes, neither can we much depend upon any thing he relates. *Fra. Michele Poccianti*, of the Order of the *Servi di Maria*, who, as he lived at the same time, was probably acquainted with our Author, writes of him thus: *Philippus Nerlius vir Consularis gravissimus, eloquentia imbutus, Peripateticis doctrinis excultus, & humanis nobiliter edoctus, universas Historias Florentinas in compendium diligentissime & accurate collegit, quæ nondum impressæ apud suam nobilissimam familiam asservantur.* However we must own, that *Giovambattista Bufini*, in his Letters to *Varchi*, often censures our Author's Commentaries. In one dated the sixth of *January* 1543, speaking of a particular Fact which happened at *Florence*, he writes

writes thus: *I know it is related by Filippo de' Nerli; but don't mind what he says.* But neither ought we to mind what *Busini* says in contradiction to all the Writers of that Age, and even to his Friend *Varchi*, who was no less incensed against *Nerli* than himself. *Nerli* was a great favourer of the Family *de Medicis*, to which he was nearly related, having married in 1509 *Caterina di Jacopo Salviati*, Daughter to *Lucrezia de Medicis*, Pope *Leo X's* Sister; whereas *Busini*, and likewise *Varchi*, were of the opposite Party. *Busini* especially was a declared and most bitter Enemy to the Family *de Medicis*, and therefore outlawed by them as soon as they got into Power. Our Author died in *Florence* the 17th of *January* 1556.

As to the Work itself, it contains a very particular, distinct, and entertaining Account of the most remarkable things transacted in the City and Republic of *Florence*, from the Year 1215 to 1537. The Reader will perhaps find here more minutely described, than in any other Author whatsoever, the intestine Divisions of the Citizens, and Causes of them, the various Forms of Government that were introduced, with the Author's judicious Observations on them, and a great many very curious Incidents mentioned by no other Writer. He relates only what concerns the Republic, without interweaving Accounts of foreign Affairs, as others have done. His Style is easy, clear and natural, without any of those Flourishes which the *Italians* in general, and the Editor of this Work in particular, now-a-days admire. The Editor has published this Edition from a very correct Copy, which he carefully collated, with the original Papers
of

of the Author, now partly in the possession of the Family *de Nerli*, and partly in that of the *Strozzi*. The whole Work is divided into twelve Books: What he relates in the three first is borrowed, as he owns, from *Villani*, and other Writers of the History of *Florence*; the other nine contain the Transactions of his own time, of which he was an Eye-witness. We shall give a succinct Account of the chief things related in the Work.

I. THE Author in his first Book relates the first Rise of the *Guelf* and *Ghibellin* Factions in the City of *Florence* in 1215, occasioned by the Enmity that arose between the chief Families on account of the famous Affront put upon the Family of the *Amidei* by *Buondelmonte*, and revenged by the *Amidei* with the death of *Buondelmonte*. *Amidei's* Daughter had been betrothed to *Buondelmonte*; but he, forgetting the Engagements he lay under, fell in love with the Daughter of the Widow *Donati*, and married her. Upon this, the *Amidei* in a Consultation, to which they invited all their Friends and Relations, resolved to revenge the Affront with the death of *Buondelmonte*, who accordingly was soon after murdered near the *Ponte Vecchio*. The chief Promoters and Authors of this Resolution were *Abati*, *Uberti*, and especially *Mosca Lamberti*, whose Words on that Occasion, *Cosa fatta capo ha*, are famous, and to this day a common Saying in *Italy*. For them he was condemned to Hell by *Dante*, who describes his meeting him there in the following Verses. Inf. 28.

*Ed uno, ch' avea l'una e l'altra man mozza,
Levando i moncherin per l'aura fosca,
Si ch' l'sangue facea la fuccia sozza,*

Gri-

*Grido' : ricorderàti anco del Mosca,
Che diffi, lasso, capo ha cosa fatta,
Che fu'l mal seme della gente Tosca.*

THIS unlucky Accident divided all the noble Families of the City, some adhering to the *Buondelmonti*, and others to the *Amidei*. The *Buondelmonti* and their Party declared themselves in favour of the Pope against the Emperor, whereas the *Amidei*, to oppose them, sided with the Emperor against the Pope. Thus the *Guelf* and *Ghibellin* Factions were introduced into *Florence*. The Reader will in this first Book find a distinct Account of the great Calamities they occasioned, and how the *Popolo grosso* (that is, the Merchants and other substantial Citizens, so called by the Writers of those days, to distinguish them from the Artificers and Common People called *Popolo minuto*) taking advantage of the Divisions, which reigned among the Nobles, turned them out of the Government, and introduced themselves. Upon this the Nobles joining together had recourse to *Gualtieri*, Duke of *Athens*, who then commanded the Troops of the Republic, and had formerly governed the City for the Duke of *Calabria*, Son to *Robert* King of *Naples*, to whom they had given the supreme Power for the space of ten Years. The Duke of *Athens* (this was a bare Title) at first, in outward appearance, espoused the Cause of the Nobles; but as he had formed a design of making himself absolute Lord of the City, he so abused the Power they had lodged in him, that after a few Months the Nobles and Commons laying aside their private Quarrels, unanimously resolved to drive him out, which he having had notice of, voluntarily resigned the Government.

They

They no sooner got rid of this common Enemy, than they returned to their former Divisions with more Fury and Obstinacy than ever, till 1343. the memorable Battle of the Year 1343, in which the Nobles were entirely defeated by the *Popolo grosso*. After this Victory, their Castles, Towers, and strong Holds were demolished both within and without the City, the chief Families banished, and the less powerful obliged to rank themselves with the Commons.

II. THE second Book contains an Account of the Divisions that began to reign among the Heads of the *Popolo grosso*, whose Government proved no less insupportable to the *Popolo minuto* than that of the Nobles had been to them. As *Vieri* and *Giovanni de Medicis* made them 1430. a great figure in the Republic, and their Family was one of the most powerful of the *Popolo grosso*, the *Popolo minuto* began to court them, hoping to be rescued by their means from the Oppression they groaned under. This was the first beginning of the Grandeur of the Family *de Medicis*. After the death of *Vieri* and *Giovanni*, *Cosmo de Medicis*, Son to *Giovanni*, took upon him the Protection of the 1433. *Popolo minuto*, and was therefore so favoured by them, that the other Heads of the *Popolo grosso* becoming jealous of his over-grown Power, removed him from the Government, and in 1433 banished him the Republic. The 1434. ensuing Year 1434 he was recalled, declared Head of the Republic, and honoured with the Title of *Father of his Country*, which he governed, almost with an absolute Power, during the space of thirty Years. With *Cosmo de Medicis* returned one *Puccio Pucci*, who, tho' but a common Tradesman, acquired such Reputation, that

that *Cosmo's* Party was called, not *the Medicen*, but *the Puccian Party*. To this *Burchiello* alludes in one of his Sonetto's, (Par. 2. Son. 40.)

*Bench'io mangi a Gaeta pan di Puccio
Diventato però non son Puccino.*

III. In the third Book, our Author describes the new Form of Government which was introduced by *Cosmo de Medicis* after his Return, the Opposition he met with, the Civil Discords that divided the State into several Parties under *Cosmo*, his Son *Piero*, his Grandson *Lorenzo*, and under *Piero* Son of *Lorenzo*. This last entirely neglected the Government, giving himself up to a voluptuous life, and leaving all the Power in the hands of *Piero da Bibbiena* his Secretary. In order to engage the *French* in his favour, he delivered up to *Charles VIII.* the City of *Pisa*, and several other strong Places, which so incensed the People against him, that the Family *de Medicis* was banished the second time in 1492, after having governed the State for upwards of sixty Years. King *Charles*, on his March to *Naples*, having been admitted with his Army into the City of *Florence*, employ'd all his Authority in favour of the Family *de Medicis*, and even threatened to deprive the City of its Liberty, if they did not recall them. But he was stoutly opposed by the *Florentines*, especially by one *Gino Capponi*, who in the King's Presence tore the Treaty of Accommodation between the Republic and the Family *de Medicis* drawn up by the King himself, protesting, that the *Florentines* were ready to stand up for their Liberty to the last drop of their Blood. This couragious Behaviour of *Gino Capponi* is mentioned by *Machiavel* in the following Lines, (Dec. 1.)

1492.

Lo

*Lo strepito dell' armi, e de' Cavalli
Non poté far, che non fosse sentita
La voce d'un Cappon fra cento Galli.*

- IV. THE fourth Book gives us an Account of the new Form of Government which was introduced after the Banishment of *Piero de Medicis*, of the Divisions and Disorders that were occasioned by the Sermons of the famous *Fra Girolamo Savonarola*, of the War the Republic waged with those of *Pisa*, &c. *Girolamo Savonarola* is to this day looked upon by some as an Impostor, and worshipped by others as a Saint. He was hanged in *Florence* as an Impostor with two other Friars, their Bodies burnt, and their Ashes thrown into the River *Arno*. The Reader will in this Book find some very curious Particulars relating to his Life, Miracles, Doctrine, &c.
1494. of the new Form of Government which was introduced after the Banishment of *Piero de Medicis*, of the Divisions and Disorders that were occasioned by the Sermons of the famous *Fra Girolamo Savonarola*, of the War the Republic waged with those of *Pisa*, &c. *Girolamo Savonarola* is to this day looked upon by some as an Impostor, and worshipped by others as a Saint. He was hanged in *Florence* as an Impostor with two other Friars, their Bodies burnt, and their Ashes thrown into the River *Arno*. The Reader will in this Book find some very curious Particulars relating to his Life, Miracles, Doctrine, &c.
1502. of the new Form of Government which was introduced after the Banishment of *Piero de Medicis*, of the Divisions and Disorders that were occasioned by the Sermons of the famous *Fra Girolamo Savonarola*, of the War the Republic waged with those of *Pisa*, &c. *Girolamo Savonarola* is to this day looked upon by some as an Impostor, and worshipped by others as a Saint. He was hanged in *Florence* as an Impostor with two other Friars, their Bodies burnt, and their Ashes thrown into the River *Arno*. The Reader will in this Book find some very curious Particulars relating to his Life, Miracles, Doctrine, &c.

- V. IN the fifth Book are related the Divisions which arose between *Piero Soderini* (who had been created *Gonfaloniere*, or Head of the Republic, for life) and some of the chief Citizens. Those who favoured the Family *de Medicis* taking advantage of such Divisions, and assisted by the *Spaniards*, drove out the *Gonfaloniere*, and obliged the City to recall that Family, as well as their Adherents, from Banishment, in 1512.
1512. of the new Form of Government which was introduced after the Banishment of *Piero de Medicis*, of the Divisions and Disorders that were occasioned by the Sermons of the famous *Fra Girolamo Savonarola*, of the War the Republic waged with those of *Pisa*, &c. *Girolamo Savonarola* is to this day looked upon by some as an Impostor, and worshipped by others as a Saint. He was hanged in *Florence* as an Impostor with two other Friars, their Bodies burnt, and their Ashes thrown into the River *Arno*. The Reader will in this Book find some very curious Particulars relating to his Life, Miracles, Doctrine, &c.

VI. AS the Family *de Medicis* had a strong Party in the City, *Giuliano de Medicis* upon his return was declared Head of the Republic, and the same Year 1512, Cardinal *Giovanni de Medicis* his Brother created Pope under the Name of *Leo X*. The Pope by his Authority gained many over to his Family, who 'till that time had been their professed Enemies; insomuch that *Lorenzo de Medicis*, Son to *Piero* who had been

been banished in 1492, and Nephew to the Pope, was not only declared Head of the Republic after the death of *Giuliano*, but also honoured with the Title of their Captain-General. Neither did this content his Ambition: he induced the Pope to give him the Investiture of the Dukedom of *Urbino*, which he soon possessed himself of, driving out the Duke who had been the chief Friend and Protector of his Family during its Misfortunes. *Lorenzo* 1516.
 seeing himself thus aggrandized, returned to *Florence* with a design to reduce the Republic to a Principality, and make himself absolute Lord of that State. Our Author tells us, that the Pope did all that lay in his power to divert him from such an Attempt, which however, in all probability he would have executed had he not been prevented by death. He died the fourth of *May*, 1519, leaving behind him a natural Son called *Alexander*, and a lawful Daughter, viz. *Catherine de Medicis*, afterwards married to *Henry II.* King of *France*. These are the chief things our Author relates in his sixth Book, where the Reader will find an Account of several Conspiracies against the Family *de Medicis*, and of one carried on by the *Florentine* Cardinals against the Pope himself. 1519.

VII. THE many Disorders that happened under Cardinal *Giulio de Medicis*, who succeeded *Lorenzo*, and under *Ipolito* who succeeded the Cardinal, are the Subject of the seventh Book. Cardinal *Giulio* was created Pope, the 19th of *November*, 1523, and called *Clement VII.* He persuaded the *Florentines* to chuse in his room, as Head of the Republic, *Ipolito* his Nephew, natural Son to *Giuliano de Medicis*. As *Ipolito* was under Age, Cardinal *Silvio* of *Cortona* was by

by the Pope's Appointment charged with the Management of the Public Affairs. The Cardinal's proud and haughty Behaviour during his Administration, disoblged the Populace, and some of the chief Citizens to such a degree, that no sooner was News brought to *Florence* of *Clement's* being made Prisoner by the Imperialists, than taking up Arms they obliged both the Cardinal and *Ipolito* to resign the Government, and retire from *Florence*.

4527.

VIII. In the eighth Book the Author relates the Discords and new Factions which arose among the chief Citizens after the Resignation of *Ipolito de Medicis*. It was resolved in a general Assembly, that the popular Government should be re-established, and one yearly chosen to be Head of the great Council, with the Title of *Gonfaloniere*. But, as they could not agree, by reason of the different Parties, on the Person who was to be rais'd to that Dignity, one *Niccolo' Capponi*, a leading Man in the City, propos'd *Jesus*, exhorting the People to chuse him not only for their *Gonfaloniere*, but for King of *Florence*, and to set up his holy Name over the Gate of the Town-House. His Design in this was to suppress the Dignity of *Gonfaloniere*, and thereby prevent the Debates and Divisions which he foresaw would yearly arise in such an Election. It was therefore put to the Vote, whether *Jesus* should be declared King of *Florence*? And as our Author, who was one of the Assembly, tells us, carried in the Negative by many Hundreds against Twenty.

IX, X. In the ninth and tenth Book our Author gives us an Account of the Agreement between Pope *Clement VII.* and *Charles V.*
Em-

Emperor, of the Siege of *Florence* by their united Forces under the Command of the Prince of *Orange*, in order to restore the Family *de Medicis* to its former Dignity, and of the Conditions upon which the City surrendered after a Siege of ten Months. As our Author was in the City during the Siege, he acquaints us of several very curious Particulars relating thereto, not mentioned by any other Writer. 1529. 1530.

XI. In the eleventh Book he relates at length the Articles contained in the Imperial Bull declaring *Alessandro de Medicis* the Pope's Nephew, and natural Son to *Lorenzo*, Head of the Republic. By virtue of this Bull, Females are excluded from the Government, and for want of Male-Issue in *Alessandro's* Family, the next Heirs are to be called in. In this Book the Reader will find what steps *Alessandro* made in order to overturn the public Liberty, and become absolute, and the Opposition he met with from *Ipolito*, natural Son of *Giuliano de Medicis*, who had the same Aim, and, as he thought, a better Claim to the Principality, because he had been chosen by the *Florentines* themselves for Head of the Republic; and as such governed for some time. However, as *Alessandro* was favour'd both by the Pope and Emperor, whose natural Daughter he had marry'd, *Ipolito* was forced to content himself with a Cardinal's Cap, instead of a Principality. 1531.

XII. In the twelfth and last Book, our Author gives us a very particular and minute Account of the Assassination of Duke *Alessandro de Medicis* by *Lorenzo de Medicis*, 1536.

N^o X. 1731.

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on the sixth of *January*, 1536. This *Lorenzo* was the only Favourite, Duke *Alessandro* had in *Florence*, and the Confident of his most secret Thoughts. As *Alessandro* gave himself up to a most lewd and dissolute life, especially after the death of the Pope, and of his Rival *Ipolito*; it was easy for *Lorenzo* to insinuate himself into his Favour, by applauding him in his Debaucheries, and finding him wherewithal to indulge his Inclinations. In the mean time he was watching all Opportunities to execute his Design, with which he only trusted, and that not entirely, two Persons of mean Condition, whom he knew he could rely upon. One of these, commonly called *lo Scoronconcolo*, had a little before committed a Murder, and obtained his Pardon by means of *Lorenzo*. He only told them, that he designed to put to death one of the Court, and desired they would be ready at a Call, in case he should stand in need of their Assistance. Matters being thus dispos'd, on the sixth of *January*, he invited the Duke to a Masquerade, and on his return to the Palace told him, that if he would dismiss all his Servants, and retire privately to his Bed-Chamber, he would make him pass the Night with more Satisfaction than he had pass'd the Day, in the Company of a young Woman with whom he was greatly in love. The Duke, overjoyed at this, ordered all his Attendants to retire; and, though he distrusted every one else, allowed himself to be locked up in his Bed-Chamber by *Lorenzo*; who, feigning to go for the young Woman, carried the Key along with him, and after a few hours, when every one was asleep in the Pa-

Palace, returned with *Scoroncondolo* and his Companion. As *Lorenzo* was unwilling to discover, even to these two, the Person whom he intended to murder, he ordered them to wait in the Anti-Chamber till they should be called in, and entering the Bed-Chamber alone with a Poniard in his Bosom, gave the Duke, whom he found asleep, the first Wound; but before he could give the second, the Duke, who was a young Man of great Strength and Activity, jumping off from the Couch he was lying on, seized him with his Teeth, having no Arms, by one of his Fingers; and would have got the better of him, had he not called in the two Accomplices to his assistance, who, tho' they knew the Duke, fell upon him with their Poniards, and soon accomplished what *Lorenzo* had begun. *Lorenzo* left the dead Body in the Room, locked the Door, and taking the Key with him, fled the same Night out of the Territories of *Florence*, without giving any one notice of what he had done. Whether *Lorenzo's* Design in killing the Duke, his intimate Friend, and near Relation, was to recover Liberty to his Country, or to revenge some private Affront or Injury, is uncertain. If he was prompted to it by a spirit of Revenge, he was guilty of the most treacherous Murder that ever was committed; but, if he had no other Aim than to rescue his Country from the Tyranny of one that invaded the Rights and Liberties of the People, he was, as our Author insinuates, excusable. He only finds fault with him for not giving immediate notice of the Duke's death to the Heads of the Republican Party, who, without striking a Blow, might

have seized the Chiefs of the opposite Faction in their Beds, possessed themselves of the City, and recovered their Liberty; the more because *Alessandro Vitelli*, who commanded the Troops, and *Cosmo de Medicis*, who was the Duke's next Heir, were both in the Country at some distance from *Florence*, and the unexpected News of the Duke's death, of the Heads of their Party being seized, and the City possessed by their Enemies, would have so alarmed them, that they would not have known what measures to take. Besides which, Pope *Clement VII.* was then dead, and the Emperor engaged in other Wars. Our Author greatly blames *Lorenzo's* Conduct, in not imparting the Duke's death to the Heads of the Republican Party. " If *Lorenzo*, says he, had
 " read the Scripture with more Attention and
 " Application, he would have learned there
 " how to behave himself on this Occasion.
 " The famous *Judith*, who was guided by
 " the Holy Ghost in putting to death *Holo-*
 " *fernes*, did not hide, but left exposed to
 " the view of the whole Army, the Body of
 " the dead General, and immediately ac-
 " quainting the People of God with what
 " she had done, invited them to fall upon
 " the *Affyrians* before they could recover
 " themselves from the Confusion and Terror
 " such an Accident must undoubtedly raise in
 " their Camp. The *Jews* followed her Ad-
 " vice, and obtained a signal Victory, en-
 " tirely owing to the Courage and Conduct
 " of a Woman. In like manner *Lorenzo*,
 " supposing his Design was (and he after-
 " wards often protested to have had no other)
 " to set his Country at liberty, ought to have
 " given

“ given notice of the Duke’s death to the
 “ leading Men of the Republican Party, or
 “ at least, if he dared not trust even them,
 “ have cut off his Head, as *Judith* did by
 “ *Holofernes*, and have left it exposed in some
 “ public place to the view of the People; or
 “ if he likewise apprehended any Danger in
 “ that, he might with great safety have left
 “ the Door of the Bed-Chamber open to
 “ alarm the Duke’s Servants, who in an in-
 “ stant would have spread the news of his
 “ death all over the City. If any one should
 “ take *Lorenzo’s* part, and say, That by lea-
 “ ving the Door open, the Duke’s death
 “ might have been publickly known before
 “ he could have saved himself, whereas the
 “ Caution he used in concealing it allowed
 “ him time to retire without running the
 “ least danger; we answer, that one, who is
 “ not resolved to run some danger, ought
 “ never to go about an Enterprize of this
 “ nature, and that great Glory cannot be
 “ obtained without great danger.” Thus far
 our Author.

THE first that discovered the Duke’s death
 was Cardinal *Cibo*, prime Minister, who care-
 fully concealing it, immediately dispatched Or-
 ders in the Duke’s name to *Alessandro Vitelli*,
 and the other Officers of the Army, to repair
 in all possible haste to *Florence*, called in the
 Troops that were quartered about the City,
 placed strong Guards at the Gates, and in all
 the public Places, and Avenues which led to
 the Palace, and then imparted the Duke’s death
 to those only who had been of his Privy Coun-
 cil; who upon the return of *Alessandro Vitelli*
 and *Cosmo de Medicis*, unanimously agreed to

- call the Council of the *Quaranotto* or *Forty-eight* (which was the supreme Magistracy) give them notice of what had happened, and oblige them, before they could divulge it, to chuse *Cosmo de Medicis* for Head of the Republic; which was accordingly done the 9th of *January*, 1536, and the Death of *Alessandro* and Election of *Cosmo* made publick at the same time. The Reader will here find a distinct Account of the Troubles, and great Oppositions *Cosmo* met with from the Heads of the Republican Party, whom he intirely defeated in the famous Battle of *Monte Murlo* in 1537; which Victory established him and his Descendants in the quiet possession of the City and State of *Florence*. Our Author, tho' favourable to the Family *de Medicis*, (on which account he was kept close Prisoner, while the City was besieged by the Prince of *Orange*) yet shews a great deal of Candor and Impartiality in his Accounts. His Style is easy, clear, and perhaps no ways inferior to that of the best *Italian* Writers.

ARTICLE XXXVII.

Vita di BENVENUTO CELLINI Orefice e Scultore Fiorentino da lui medesimo scritta, nella quale molte curiose particolarità si toccano appartenenti alle Arti ed all' Istoria del suo tempo, tratta da un Manuscritto, e dedicata all' Eccellenza di my Lord RICCARDO BOYLE, Conte di *Burlington e Cork*, Visconte di *Dungarvon*, &c. In *Colonia*. Per PIETRO MARTELLO,

That

That is,

The Life of BENVENUTO CELLINI, Goldsmith and Engraver of Florence, containing several curious Particulars touching the Arts and the History of his Time; printed from a Manuscript, and dedicated to my Lord BURLINGTON, &c. Cologne. 4to. PP. 316.

THIS Piece contains an Account of the Life, Adventures, and Performances of *Benvenuto Cellini*, Goldsmith and Engraver, written by himself. Tho' the Author's chief design in the compiling of these Memoirs was to instruct such as profess the same Arts, yet every Reader will find in them wherewithal to pass away some of his idle Hours agreeably enough. As the Author was a great Master in his Profession, and therefore highly esteemed by the Popes, Kings, and Princes, who flourished in his time, (that is, from the Year 1500. to 1570) he had frequent opportunities of conversing familiarly with them, and was thereby enabled to relate several very curious Particulars with regard to their Characters; and the History of those times. The Account he gives of the Honours done him by Pope *Clement VII.* and *Francis I.* King of *France*, are very diverting. He was in *Rome*, and had the direction of part of the Artillery, while that City was besieged by the Duke of *Bourbon*, who, if we give credit to these Memoirs, was killed by him, as was likewise the Prince of *Orange*, during the Siege of the Castle *S. Angelo*. The Prince of *Orange* however returned afterwards

to life, succeeded D. *Ugo de Moncada* in the Government of *Naples*, and commanded the Imperial Troops at the Siege of *Florence*, where he was killed the second time in 1530. As our Author was not bred a Scholar, but a Musician, (not in the Sense our modern *Italians* take the word *Musico*) he writes in a quite familiar Style, and uses such Phrases and Proverbs as were current in his time among the common People of *Florence*, whose Language is generally commended above the many other *Italian* Dialects for Politeness and Propriety of Expression; though *Justus Lipsius* seems to give the preference to that of *Sienna*. *Sed si inhabitanda diutius Italia est*, says he in one of his Letters to *Philip Lanoia*, in *Tuscos mibi redi, & illos incole, linguæ, aeris, morum causa. Omnia hæc ibi pura. Quod si de oppido etiam quæris: FLORENTIA mibi, aut SENÆ, placeat, & magis istæ*. Tho' our Author was no Scholar, yet he thought himself sufficiently qualified to set up for a Poet, and prefixed to these his Memoirs the following Sonetto as a Specimen of his poetical Vein;

*Questa mia vita travagliata io scrivo,
Per ringraziar lo Dio della natura,
Che mi diè l'alma, e poi ne ha avuto cura
Alte e diverse imprese ho fatto e vivo.*

*Quel mio crudel destin d'offese ha privo
Vita, or gloria, e virtù più che misura,
Grazia, valor, beltà, cotal figura,
Che molti io passo, e chi mi passa arrivo.*

*Sol mi duol grandemente, or ch'io conosco
Quel caro tempo in vanità perduto:
Nostri fragil pensier sen porta il vento.*

Poiché

*Poiché il pentir non val, starò contento,
Salendo, quale io scesi il Benvenuto
Nel fior di questo degno terren Tosco.*

THESE two Expressions, *I surpass many, and am equal to those that surpass me: I am sorry to have spent my time in Trifles; but since it is of no use to repent, I'll be contented with what I have done:* shew that our Author was better at the Chissel than the Pen. The Reader will find in this Piece many very curious and entertaining Accounts. The Characters he gives us of Pope Clement VII. Duke Alexander de Medicis, Lorenzo de Medicis, who assassinated the Duke, and of the other Heads of the two different Parties that reigned then in Florence, are entirely agreeable with what we read of them in other Writers. He tells us, that he was often employed by Duke Alexander, whom he always found in company of Lorenzo; or, as he calls him, *Lorenzino*; and that while he was once consulting with the Duke about what he should put on the reverse of his Medal, *Lorenzo*, who was present, bid him not trouble himself about that, because he hoped in a short time to afford him something for the reverse that should surprise the World, and be more worthy of such a Prince than any thing Cellini could design. Our Author adds, that a few Months after, when News of the Duke's death was brought to Rome, where he then was, *Francesco Soderini*, who had been proscribed by the Duke, immediately acquainted him with it, subjoining, *that LORENZINO had been as good as his word, and given him for the Reverse of the Duke's Medal what was truly worthy of such a Prince.* Our Author died
the

the 13th of *February* 1570, and was interred in the Church of the *Nunziata* at *Florence* with great Pomp and Solemnity, all the Members of the Academy *del Disegno* having assisted at his Funeral.

ARTICLE XXXVIII.

Rerum Italicarum Scriptores, &c.

That is,

The Italian Historians from the Year of the Christian Era 500 to 1500, &c.
By LEWIS-ANTHONY MURATORI.
Milan, 1723. Vol. 2.

THE Pieces contained in this Volume, which is divided, as the first, into two Parts, are,

Vita Pontificum Ravennasum. 1. *The Lives of the Bishops of RAVENNA*, by Agnallus or Andreas Ravennas, who was born in *Ravenna* about the Year of the Christian Era 805, and wrote in 839. He was first Abbot, tho' not a Monk, of a Monastery in *Ravenna* called *S. Mariae ad Blacernas*, and afterwards of *St. Bartholomew's* in the same City, but was turned out by Pope Gregory IV. as he himself writes in the Life of *Felix* the 38th Archbishop of *Ravenna*; where after enumerating the many Troubles *Felix* met with while he was Abbot of that Monastery, he adds: *Sic est mihi de prædicta Monasterio contigit. A Gregorio Pontifice per pauca Annorum curricula sine causa privatus de hoc Monasterio fui.* He writes the Lives of the Bishops of *Ravenna* from *St. Apollinaris*, who was the first, and ordained Bishop

Bishop in the Year of Christ 50, to Gregory, who governed the Church of *Ravenna* in 839. If *Agnellus* had ever learned the Rules of Grammar, he had certainly forgot them when he undertook this Work; which is so full of Barbarisms and Solecisms, that it is a hard matter in several Passages to find out what he means. But what is still worse, when he could not find Materials for his Work, he made them; writing the Lives of some Bishops out of his own head, which Fault however he is so ingenuous as to acknowledge, in the Life of *Exuperantius* the 19th Bishop, with the following words: *Prædictum Pontificalem ego Agnellus, qui & Andreas exiguus sanctæ meæ hujus Ravennatis Ecclesiæ Presbyter rogatus, & coactus a fratribus ipsius sedis composui, & ubi inveni quid illi certius fecerunt, vestris aspectibus allata sunt. Et ubi Historiam non inveni, aut qualiter eorum vita fuisset, neque per annos & vetustos homines, neque per ædificationem, neque per quamlibet auctoritatem, ne intervallum Sanctorum Pontificum fieret, illorum vitam composui, &c.* Our Author is no-ways favourable to the Popes, he often exclaims against their unjust Usurpations, and shews by what steps they came to acquire Authority and Jurisdiction over the Archbishops of *Ravenna*, who for a long time received the *Pallium* not from the Bishops of *Rome*, but from the Emperors. He relates at length in the Life of *Maurus* the 34th Bishop of *Ravenna* the Disputes that arose between that Bishop (whom he honours with the Title of Saint) and Pope *Vitalianus*, who attempted to invade the Rights of his Church, and subject it to the See of *Rome*. He tells us, that it had been solemnly agreed upon by *Vitalianus* and *Mau-*
rus,

rus, that neither they, nor their Successors, should ever claim any Authority over one another; but that, notwithstanding this Agreement, Pope *Vitalianus*, pushed on by his Ambition, began to encroach upon the Rights of the Church of *Ravenna*, and even excommunicated the holy Bishop *Maurus*, because he refused to acknowledge his usurped Supremacy. However, the Pope's Sentence proved quite ineffectual to his Design, and St. *Maurus* was so far from complying with his unjust Pretensions thro' fear of Excommunication, that he opposed him with more Constancy and Resolution than ever; nay, he went further, and excommunicated the Pope with the same Solemnity he had been excommunicated by him. As our Author openly declares himself here in favour of *Maurus*, not without casting some severe Aspersions upon *Vitalianus*, F. *Benedictus Bacchinus*, who was the first that published this Work at *Modena*, 1708, thought it necessary to insert here the following Advertisement to the Reader: *Hic enimvero, pie Lector, infandum. Ravennatis Episcopi facinus detestare, quo nihil iniquius in Historia Ecclesiastica invenire est. Verum & Agnelli perversam mentem vide, qui eo sermonis genere hæc memorat, unde & ipse se Schismaticum, & in Romanam sedem insensum ostendat, &c.* Our Author adds, that *Maurus*, a little before he died, having called the Heads of the Clergy into his Room, made them a very touching Discourse, exhorting them with all their Might to oppose the ambitious and unjust Pretensions of the Popes, to chuse their Bishop out of their own Body, have recourse to the Emperor for the *Pallium*, and never allow themselves to be brought under the Yoke
and

and Tyranny of *Rome*, because from the time they began to have any kind of Dependency upon that See, they might bid farewell to all Honesty, Truth, and sound Doctrine. *Maurus* flourished in the seventh Century, as appears from the Edict he obtained from the Emperor *Constans*, Father to *Constantine* commonly called *Pogonatus*, declaring the See of *Ravenna* exempt from the Jurisdiction of the Bishop of *Rome*. This Edict, which is lodged in the Library of the Duke of *Modena*, has been inserted here by the Editors. Our Author tells us, that the Tomb of *Maurus* was to be seen in his time in the Church of St. *Apollinaris* at *Ravenna* with the following Epitaph: *Hic requiescit in pace Maurus Archiepiscopus, qui vixit annos plurimos LXVII. qui tempore Domini Constantini Imperatoris liberavit Ecclesiam suam de iugo Romanorum servitutis.* F. *Bacchini* reads *Constantis* instead of *Constantini*, it being certain that *Constans*, and not his Son *Constantine*, declared the See of *Ravenna* exempt from all Subjection to the See of *Rome*. However, the Church of *Ravenna* enjoyed this Privilege but a short time; *Theodorus* the 36th Bishop acknowledged the Pope's Supremacy, and subjected himself and his See to his Jurisdiction, and on this account is not only highly commended by the *Roman-Catholic* Writers, but even honoured with the Title of Saint. Of this Saint we read the following Character in *Agnellus*: *Iste juvenis ætate, terribilis forma, horridus aspectu, & omni fallacitate plenus. Plures malitias de eo seniores nostri retulerunt. In sua sede, ut Lupus in grege, Leo inter Quadrupedia, Geracis inter Volatilia, Procella in maturis fructibus. . . . Obiit iste ferocissimus cum multa a-*
critate

critate Sacerdotum, & omnium gratulatione humo submersus est. The Editors have prefixed to this Work of *Agnellus* some Verses they found in the *Modenese* Manuscript, written in Commendation of the Author by one who entitles himself *Minimus Scholasticorum*. But whether he deserves even the Title of *Minimus Scholasticorum*, we leave the Reader to judge from the following Specimen, where he describes the time *Agnellus* wrote in, viz. while *Gregory* was Pope, *Lewis* Son to *Charlemagne*, and *Lotharius* were Emperors, and *Petronax* Archbishop of *Ravenna*. The Verses are as follow :

*Vespere quanquam etenim, tamen orsa fidesque,
manusque*

*Scribere feliciter nostratum Pontificale
Agnelli lepidi Patriarcharum istud Opusculum
Tempore Apostolicus Gregorius alta salubris
Solvendi, & contra, almisfici, quo munera Petri
Comptè habet, & sceptræ imperii Augustus tenet almus*

*Armipotenus satus magno Karolo, Ludovicus,
Pacificus, natusque suis Lotharius acre
Belliger Italiæ Regna tenens, Romaque Pontus
Regibus, & populis lectus solio Imperiali.
Archiepiscopus almis ovans Petronatis, agitque
Tuoque Ravennatis Clerum Ecclesiæ, populumque, &c.*

THE whole Piece is written in the most barbarous Style we ever read; the Author observes no Rules either of Grammar or Prosody, which makes it impossible to construe his Sentences, or understand what he means.

Appendix Mr. *Muratori* has annexed to the Lives of
ad Agnelli the Bishops of *Ravenna*, by *Agnellus*, an Ap-
Pontificale. pendix, partly by an anonymous Author, and partly

parly by *Paulus Scordilla*, a Priest of *Ravenna*, who flourished about the end of the 14th Century; which Appendix contains a short account of the Lives of the Bishops of *Ravenna*, from *Apollinaris* the first, down to *John* the 95th Bishop, who governed that Church about the middle of the 14th Century.

2. THE Original Manuscript of this Bull is *Bulla Pas-*
chalis 2. ad
 lodged in the Library of the Archbishop of *Ravenna*. It was written in 819, and is di-
Petronaci-
 rected to *Petronatus*, Archbishop of *Ravenna*, *na Archie-*
 whom the Pope styles, *Reverendus ac Sanctis-*
piscopus.
simus Frater. The Years of the Emperor's
 Reign are marked in it as follows: *Datum V.*
Idus Julias imperante Domino nostro perpetuo Au-
gusto Hludovico a deo coronato magno pacifico Im-
peratore anno sexto & post consulatum ejus anno
sexto, sed & Hlothario novo Imperatore ejus filio
anno ... Indictione duodecima. Pope *Paschalis*
 mentions here the Emperor his Lord and Sovereign; whereas the Popes claim now a power and authority over the Emperors themselves, and all the Princes of the Earth; neither do they mark in their Bulls the Emperors Years, but their own; *datum Pontificatus nostri Anno*, &c. is the modern Style of the Court of Rome. By this Bull Pope *Paschalis* grants some Privileges to the Church of *Ravenna*, and confirms others which had been granted by the Popes *Adrian* and *Leo* his Predecessors. Mr. *Muratori* gives us here a Specimen of its Characters, which are *Lombard*, with the Lines about two Inches distant from one another.

3. THE Pieces contained in this History, *Historia*
 are, I. The History of the Lombard Princes of *Principum*
Benevento, from the Year 773 to 888; which *Langobar-*
dorum Be-
 is, as it were, a continuation of *Paulus Diacon-*
us's Provincia

nus's History of the Lombards. *Ercbempertus*, who is the Author of this Piece, was a Monk of *Monte Cassino*, and flourished about the end of the 9th Century. 2. *Capitulare Sicardi Principis Beneventi*, containing the Conditions of a Peace, concluded between *Sicardus*, Prince of *Benevento* and the *Neapolitans*, in 836. 3. *Capitulare Radelchisi Principis Beneventi*, containing the Conditions upon which *Radelchisus*, Prince of *Benevento*, divided that Principality with *Siconulfus*, Prince of *Salerno*. The Reader will, in these two Pieces, find several curious Particulars relating to the Laws, Customs, Power, &c. of the *Lombards of Benevento*. 4. A short History of the chief Things transacted in *Italy*, especially in the Dukedom of *Benevento*, from the Year 840 to 851. By an anonymous Monk of *Monte Cassino*, who wrote about the Year 870. 5. Two Chronicles, the one *Cbronicon Longobardorum*, containing the Names of the Dukes of *Benevento*, and the Years they reigned, as likewise the Names of the *Lombard Abbots*, of *Monte Cassino*, and the Time they governed that Monastery, by an anonymous Author; the other *Cbronicon postremorum Comitum Capuae*, by *John* Archdeacon of *Capua*, and afterwards Abbot of *Monte Cassino*, who wrote about the year 890. 6. A Fragment of the History of the *Lombards of Benevento*, from the Year 891 to 897, by an anonymous Author, who lived in *Benevento*. 7. The History of the *Lombard Princes of Benevento*, by an anonymous Author of *Salerno*, who wrote about the end of the 10th Century. 8. Some Verses of the same Author upon his own History. 9. The Epitaphs of several Princes of *Benevento*, in Verse, many of which
are

are still to be seen in *Benevento*. 10. Two Chronicles, containing the Names of all the Dukes and Princes of *Benevento* and *Salerno*; the one by the Anonymous of *Salerno*, the other by an anonymous Monk of *Benevento*. All these Pieces were published by *Antonio Caraccioli* in *Naples* 1626, and many of them re-published by *Camillus Peregrinus* in 1643; but become so scarce, that Mr. *Muratori* had much ado, as he insinuates here, to find one Copy of them.

4. The Author of this Piece was *Anastasius* ^{Epitome} *Bibliothecarius Senior*, so called to distinguish him from the famous *Bibliothecarius*, who wrote the Lives of some of the Popes. *Anastasius Senior* flourished under Pope *Stephen II.* who died in 757. He gives us here an account of the Lives and Actions of some Abbots of *Monte Cassino*. ^{Chronicon Cassinense.}

5. The Manuscript Copy of this Poem is *Anonymous* lodged in the Library of the Canons of St. *John* ^{Garmen} at *Padua*. It was first printed at *Paris*, 1663, ^{Panegyricum} with very learned Notes, by *Hadrianus Valesius*, ^{cum de} Historiographer to the King of *France*, and *Berengarius* ^{laudibus} published again by *Godefridus Gulielmus Leib-* ^{Augusti.} *nitius* in 1707, amongst his *Scriptores Rerum Brunsvicarum*, because the Author probably mentions some one of the Family d'Este in the following Verses;

Advolat Arto ferocis subigens in bella pedales;
Vicinoque suas cogens ab limite turmas.
Olrucus, Latium Adriacis qua clauditur undis
Ac labor est saevi gladios praeferre Abanti.

Who was the Author of this Piece, is uncertain; but whoever he was, he lived in the time of the Emperor *Berengarius*, as plainly appears from

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his Preface. Without this Poem, wherein the Actions of that Emperor are at length described, we should have been almost in the dark, as to the History of his Reign, viz. from the Year 890 to 924. The whole Poem is divided into four Books, and consists of one thousand and fifty-eight Verses, besides a Prologue of sixteen Distichs. The Author is now and then guilty of faults in Prosody, and borrows most of his Comparisons from *Virgil*, *Statius*, and other ancient Poets; however, he is by much the best Writer of that dark Age. The Reader may judge of the whole Poem from the following Verses, containing the Description of a Battle between *Wido Duke of Spoleti*, and *Berengarius* then only King of *Italy*.

*Undique consurgunt acies, & pulvere cælum
Conditur, horrendisque sonat clamoribus æther.
Hic alius rapido dejectus in æquore cursu.
Proteritur, pedibusque simul calcatur equorum.
Atque alius volucris trajectus tempora telo
Cornipedis tergo pronus ruit: illius ense
Desectum longe caput a cervice cucurrit.
Hic jacet exanimis figo super arma cerebro.
Ille manū caret, hic gressu, nec visibus iste
Integer obruitur: campi sudore madescunt:
Sanguine mandati bumus: crudescens undique
campo*

*Mars turmale furit, Wido si fulminis instat.
Labitur in turmas. Lybicus velut agmina
campis
Læto boum cum forte Leo procul agmina cernit,
At tollens cervice jubar, sitiensque cruoris
In mediam erecto contendit pectore turbam.
Hinc fremit Ausoniae ductor, furit inde minister
Wido necis, propria nimium virtute superbus, &c.*

THE Reader will find here and there some very odd Expressions, and far-fetched Thoughts, which render several Passages exceedingly difficult and obscure; such, for instance, is that in the second Book, where our Author describing *Berengarius's* gallant Behaviour in a second Battle with *Wido*, and his wounding one *Hildebrandus*, a *Tuscan* Lord who served in *Wido's* Army, he tells us, that the number of *Hildebrandus's* Lips was increased by *Berengarius*; meaning thereby, as is plain from the Context, that *Hildebrandus* was wounded in the Face, and by the Lips of the Wound had the number of his Lips increased, as he expresses himself, to four; *quartis sine lege labellis*. Mr. *Muratori* has given us here the Notes both of *Valesius* and *Leibnitius*.

6. THIS Synod was held about the Year ^{Synodus} 889, by the Bishops of the Kingdom of *Italy*, ^{Ticinensis}. in order to acknowledge *Wido* for their King. It contains some Ecclesiastical Decrees, and a solemn Protestation of the Bishops and Lords of the Kingdom in favour of *Wido*; whom they declare King of *Italy* with the following words; *Decernimus uno animo eademque sententia præfatum magnanimum Principem Widonem ad protegendum & regaliter gubernandum nos in Regem & seniores nobis eligere, & in Regni fastigium Deo miserante præfigere.*

7. *LIUTPRANDUS*, Author of this *Chro-* ^{Liutprandi} *nicle*, was originally a *Lombard*; and Native ^{Chronicon} of *Pavia*, as he intimates in his third Book, *Cap. 1.* where in describing the burning of the City of *Pavia*, he calls it his native Country.

*Urbs infelix olim formosa Pavia,
Vulcanusque suos attollens statibus artus
Templa Deæ, Patriamque simul conscendit in
omnem.*

He was brought up in the Court of *Hugo* King of *Italy*, and was afterwards Secretary to *Berengarius II.* by whom he was sent Ambassador in 946 to *Constantine*, commonly called *Porphyrogenitus*, Emperor of the *Greeks*. After having served *Berengarius* for a long time in the first Employments, he was at last disgraced, and his Goods confiscated, not because he was guilty of any Crime, but because he seemed to disapprove of the cruel Procedures with which that Prince dishonoured the last Years of his Reign. Upon this he fled into *Germany*, and sided with *Otho*, who, after having driven *Berengarius* from the Throne, raised him to the Bishoprick of *Cremona* in 963. He was sent by the same *Otho*, in 968, Ambassador to *Constantinople* to conclude a Match between his Son, called likewise *Otho*, and *Theophania*, Daughter to *Romanus the Younger*. *Liutprandus* was reckoned one of the most learned Men of his Age. He wrote the History of his Time in six Books. His Style is very elegant, allowing for the Ignorance of the Age he lived in. He is censured by some for imitating *Suetonius*, in describing too minutely, and perhaps exaggerating, the lewd Lives of some Princes. As he was one of the Bishops that subscribed the Condemnation of Pope *John XII.* in the famous Council held at *Rome* by the Bishops of *Italy*, *France* and *Germany*, he gives us in the last six Chapters of his sixth Book a very particular and distinct Account of all the Transactions of that Synod. The Crimes that infamous Pope was charged with (and duly convicted of) before the Emperor *Otho the Great*, by whom he was tried, were the following; viz. 1. To have celebrated Mass without receiving the Sacrament: which

which among the *Roman-Catholics* is accounted a monstrous Sacrilege. 2. To have conferred Holy Orders in a common Stable. 3. To have ordained Bishops for Money, and amongst others one in the City of *Todi* only ten Years old. 4. To have kept publicly his Father's Concubine, debauched his own Niece and two Sisters, and to have filled the Holy Palace with Whores and Bawds. 5. To have caused his Ghostly Father's Eyes to be pulled out, and a Cardinal Sub-deacon's Privy-Parts cut off, which inhuman Treatment occasioned the death of both. 6. To have drunk publicly to the Devil's Health. 7. To have invoked, in playing at Dice, sometimes *Jupiter* and *Venus*, and sometimes the Devil. Tho' these Crimes were attested by several Cardinals, and many of them by the whole Clergy of *Rome*, yet the Emperor, who proceeded in this Trial with all possible Caution and Prudence, could not believe the Head of the Clergy, as our Author tells us, guilty of such Enormities. He therefore made a very eloquent and proper Oration to the Fathers of the Council in the *Saxon* Language, (which our Author translated into *Latin*, as he spoke it) exhorting them to divest themselves of all Passion, forget all the Injuries they might have received, and remember, that if the Crimes, they laid to the charge of their common Father, were not true, they would be charged themselves with the same Crimes on the great Day of Judgment, and punished accordingly. To this the Cardinals, Bishops, Clergy, and the whole People of *Rome* answered with one voice: If Pope *John* is not guilty of these, and still more heinous Crimes, may we be for ever

excluded from Heaven, and placed on the last Day amongst the Reprobate, to whom the tremendous Judge will say, *Depart from me ye accursed into everlasting Fire.* Upon this, Otho wrote a very respectful Letter to the Pope, inviting his Paternity to appear in Person, and clear himself from the enormous Crimes he was accused of, and assuring him upon his Oath, that he would protect him against the Fury and Rage of the People, and allow nothing to be transacted contrary to the holy Canons. The Pope answered the Letter (which the Emperor wrote in his own name, and in the name of the Council) in few words, thus: *John Bishop Servant of the Servants of God to all Bishops: We hear that you design to depose us, and chuse another Pope, which, if you attempt to do, we excommunicate you all, and suspend you from conferring Orders, and celebrating divine Service.* The Bishops replied: *To the High Pontiff and Universal Pope (that is Father) John, Otho Emperor, and the Holy Synod met at Rome, greeting. You have answered the Letter we wrote to you at our last meeting more like a School-Boy than a Bishop. For, in suspending us from the Functions of our Office, you express yourself thus; NON HABEATIS LICENTIAM NULLAM ORDINANDI. Now, as two Negatives make an Affirmative, you are so ignorant as to confer upon us, by these words, the very Power you meant to strip us of. But, to answer your Meaning without minding your Words, we let you know that we do not value your Excommunication a rush; nay, we retort it upon you, which we have Power to do. Judas, who betrayed our Lord, received with the other Apostles the same Power of binding and loosing,*

loosing, which you so much boast of; but by his Sin forfeited entirely the Power of loosing, and retained only the Power of binding his Neck with a Rope. The same has happened to you. Farewel. As the Pope did not appear at the time prefixed, he was solemnly deposed by the Council, and one *Leo*, a Man of great Probity, chosen in his room. Upon this, the Apostate-Pope, to use our Author's terms, having gained over some desperate Assassins to his Party, made several attempts upon the Emperor's Life, and likewise upon the true Pope's, but always in vain. However, not long after *Otho's* departure from *Rome*, he, by the Intrigues of his Whores, who on that occasion were very liberal of their Favours, was admitted into the City, and Pope *Leo* forced to fly for Refuge to the Emperor. The Cruelties which *John* practised upon such as had favoured Pope *Leo*, are almost incredible. *Otho* had no sooner news of what had happened at *Rome*, than he marched with all possible haste to that City; but before he reached it, *John* received a mortal Wound in the Head, as our Author says, from the Devil, while he was one Night diverting himself out of Town with a married Woman, of which Wound he died a few days after, and freed the World from the greatest Monster of Iniquity that had ever appeared in it.

MR. *Muratori* has to this Piece added some Emendations of his own, together with the Account our Author gives of his Embassy to *Constantinople*, in 968; which will acquaint the Reader with the Customs of the *Greeks* of those times.

*Annales
Regum
Francorum*

8. As there are but very few *Italian* Writers, who give any tolerable Account of the Affairs of *Italy*, while the *French* Kings and Emperors were Masters of it, the Editors of this Work have been obliged to have recourse to foreign Writers, in order to acquaint us with what passed in *Italy* under the *French* Kings. The present Annals (called *Bertiniani*, because the Manuscript-Copy is lodged in the Monastery of *S. Bertine* in *Picardy*) inform us of the chief things that were transacted in *Italy*, from the Year 773, in which *Charlemagne* declared War with the *Lombards*, to 882. Who was the Author of these Annals, is uncertain. They were copied from the antient Manuscript by *F. Heribartus Rosweidus* the Jesuit, and published by *Mr. Du-Chesne*, in the third Volume of his *Francici Scriptores*, p. 150. To these Annals *Mr. Muratori* has annexed from the same *Du-Chesne* an Appendix by an anonymous Author, containing several Accounts relating to the Affairs of *Italy*, from the Year 883 to 900.

ARTICLE XXXIX.

FRANCISCI MASGLEF Presbyteri Canonici *Ambianensis* Grammatica *Hebraica* a punctis aliisque inventis *Massorethicis* libera. Accesserunt in hac secunda Editione tres Grammaticæ, *Chaldaica*, *Syriaca*, & *Samaritana* ejusdem Instituti, &c.

That is,

The Hebrew Grammar of FRANCIS MASGLEF Priest, and Canon of Amiens, free from

from Points, and other Inventions of the Masorites. To which are added in this second Edition the Chaldee, Syriac, and Samaritan Grammars, after the same method. Paris, 1731. 2 Vol. 12°.

IT would be useless to say any thing in commendation of this Work, which is already so well known to the Learned. The Reader will here find a more easy, and expeditious Method for attaining to a true and well-grounded Knowledge of the *Hebrew, Syriac, and Chaldee* Languages, than in any other Grammar that has been hitherto published. The Author acquaints us, in his Preface, with the Method he follows, shews the new Beginner what he is to learn day by day before he undertakes to explain the *Hebrew Text*, insinuates what he ought chiefly to mind in explaining the Text, what Authors to read, and in what Order. He assures us, that, by following his Directions, a Person may learn in about a Fortnight's time whatever is requisite he should know before he proceeds to explain the Authors, whose Writings will give him a more distinct and better grounded Knowledge of the *Hebrew Syntax* than any Grammar whatsoever. As to the Authors, Mr. *Maschlef* advises the new Beginner to peruse at first only the Books of the Scripture, and in the following Order, viz. *Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Samuel, Kings, Chronicles, Esther, Esdras, Nehemiah, Psalms, Jeremiah, Ezekiel, Daniel, the Twelve other Prophets, Isaiah, Proverbs, Ecclesiastes, the Song*

Song of Solomon, and lastly, *Job*, the most difficult of all. As for Lexicons, he recommends that of *William Robertson* printed at *Cambridge*, 1683, under this Title: *Manipulus Linguae Sanctae, seu Index generalis difficiliorum vocum Hebræo-Biblicarum irregularium & defectivarum ad suas proprias Radices & Radicum Conjugationes, Tempora & Personas, &c. reductarum*; and reprinted at *Utrecht*, 1687, with some Additions by *J. Leusden*, which Edition he prefers to that of *Cambridge*. However, he advises the new Beginner to lay aside *Robertson's* Lexicon at the end of the first Month, as too easy, and peruse in its room that of *Buxtorf*, till such time as some of his Disciples shall publish a Lexicon more agreeable to his Method. Such a Lexicon as our Author wished for, and perhaps would have published, had he not been prevented by death, has been lately composed in *French* by one of his Disciples, and is now in the Press under this Title, *Racines Hébraïques sans points*. Our Author assures us, that by following the Method he prescribes, a Person, tho' but of an ordinary Genius, may in four Months time acquire such a Knowledge of the *Hebrew*, as to be able to explain the Scripture from the beginning to the end; adding, that he knows by experience the truth of what he advances. After having read the Bible through, so as to understand the Meaning, Nature, and Propriety of each Word contained therein, Mr. *Mascléf* would have his Disciples to peruse *John Leusden's* famous *Compendium Biblicum*, which comprises in 2289 Verses, and those not entire, all the Words both primitive and derivative, both *Hebrew* and *Chaldee*, which are contained in the 23202 Verses of

of the Bible. By reading only two Pages and a half of this Abridgment every day (which cannot prove a very hard Task to such as have before-hand gone through the *Hebrew* Text of the Bible) you will read the whole Bible, or rather become acquainted with all the Words that are contained in it, in the space of 72 days. After this, Mr. *Mascler* advises his Disciples to begin the Bible a-new, in order to become acquainted with the different Styles of the sacred Writers, so as to be able to distinguish the one from the other. Mr. *Mascler* closes his Preface with the following words: *Erit, ergo hæc præloquii vestri conclusio: qui nova methodo impigre usus fuerit, intra annum vel quindecim ad summum menses, sciet Hebraicè, Chaldaicè, Syriacè, nec non & Samaritanè, si non eodem prorsus modo quo Latine doctus est, at eo qui Theologum decet, imo qui Scripturæ sanctæ Interpreti plane sufficit. Pudere deberet omnes qui neglecto vel contempto tam necessario tamque facili apparatu, nihilominus sacrarum Litterarum Interpretes vocari se non tantum permittunt, sed & gloriantur, & si negetur, exandescunt.*

As to the *Chaldaee*, *Syriac*, and *Samaritan* Grammars, which make the second Volume of this learned Work, they were designed, and in great part composed by the same Author, and after the same Method, viz. without any Points; but, as he was prevented by death from finishing them, *F. de la Bletterie*, a Man of no less skill in the Oriental Languages than Mr. *Mascler* himself, succeeded him in the Undertaking, and happily accomplished what he had begun. As to the *Chaldaee*, the knowledge thereof is indispensably necessary for such as desire to read the whole Scripture in its original Language,

since

since some Chapters of *Daniel* and *Esdras* were originally written in *Chaldee*. Besides which, the two famous *Chaldee* Paraphrases, viz. the one of *Onkelos* upon the Law, the other of *Jonathan* upon the Prophets, are very antient, and give great light to several obscure passages of the Text. But, were they not so antient, they ought, nevertheless, to be had in some esteem, by reason of their being of the same Authority with the *Jews* as the Scripture itself. The other *Chaldee* Paraphrases, tho' of a later date, will likewise prove very useful for the right understanding of the Scripture. Neither will the learning of the *Chaldee* prove any ways difficult to such as are acquainted with the *Hebrew*; there being such an affinity between these two Languages, that one, who has any knowledge of the *Hebrew*, may in a few Weeks learn the *Chaldee*, which is but one of the *Hebrew* Dialects, so as to understand *Daniel*, *Esdras*, and the best Paraphrases. The *Chaldee* Grammar is without Points for the same reasons, and in the same manner as the *Hebrew* Grammar. The Points we find in *Daniel* and *Esdras* are as uncertain as those which were added by the *Masorites* to the other Books of the Scripture. As to the Paraphrases, they have been but lately pointed by the *Rabbins*, from whom, if our Author differs, he surely ought not to be blamed upon that score, since they still differ so widely among themselves. *Elias Levita*, to whom both *Jews* and *Christians* are indebted for what knowledge they have of the *Chaldee*, tells us, in the Preface to his *Chaldee* Dictionary, that the Paraphrases were pointed by some Persons who were not at all acquainted with the *Chaldee*, and concludes thus :

thus: *Ideo punctationis illorum ratio tam perversa est, ut ex ea Grammaticae rationes & Regula elici & componi non possint.* If this be true, (as undoubtedly it is, and owned as such by *Johannes Mercerus, Ludovicus de Dieu, Christophorus Cellarius, Ludovicus Cappellus, and Father Simon*) what Judgment ought we to form of all the *Chaldee* Grammars that have been published to this time?

As to the *Syriac* Grammar, our Author shews in his Preface how useful, nay, necessary the knowledge of the *Syriac* is for the right understanding of the New Testament. As God spoke in *Hebrew* by the mouth of his Prophets, so he spoke in *Syriac* by the mouth of his Son; for this was the current Language of *Judaea* in our Saviour's time. And tho' the Apostles wrote in *Greek* (excepting, as many think, St. *Matthew*, and the Author of the Epistle to the *Hebrews*) what they heard from him in *Syriac*, yet they filled their Writings with a great many *Syriac* Idiotisms; nay, generally speaking, tho' the Words of the New Testament are *Greek*, the Thoughts and Phrases are nevertheless quite *Syriac*, as the best Interpreters have observed. Besides this, it is unanimously allowed by the Learned, that the *Syriac* Translation of the New Testament is the antientest we have, and the *Syriac* Translation of the Old Testament, which is inserted in the *Polyglot Bible*, is perhaps still more antient; at least it is older than all the *Arabic*, and most of the *Chaldee* Translations, and keeps closer to the Text than any of them, on which account it is commonly called *Verbo simplex*. The *Syriac* Translation done from the *Greek* of the *Septuagint* is likewise very valuable, and

thought

thought by some to have been before St. Ephrem's time. This Translation has been always had in so great esteem by the Learned, that some have had thoughts of restoring, by means of this Version, the *Greek* Translation of the *Septuagint* to the same Purity it had in the time, and by the care, of *Origen*. The knowledge of the *Syriac* is not only of great use for the understanding of the Scripture, but likewise of many Liturgies, and Works of the Fathers which have reached us, and enrich a great many Libraries. As to the learning of it, our Author tells us, that one, who is acquainted with the *Chaldee*, may learn in a few hours, by following his Method, whatever he ought to know before he begins to explain the *Syriac* Text. Neither ought this to seem any ways incredible, because the chief, and almost only Difference between the *Chaldee* and *Syriac* arising from the different Points, if we have no regard to them, we shall scarcely find any difference at all between the two Languages: and that we ought to have no regard to them, seems plain, since the *Syriac* Points are of a much later date than those of the *Massorites*, and still more uncertain. Even those who stand up for the Points, allow that there is a great difference between the modern and antient way of pronouncing the *Syriac*, whereof we have several instances in the *Greek* Text of the New Testament. For, as *Georgius Michael Amira* of Mount *Libanus* witnesses, in the third Preface to his *Syriac* Grammar printed at *Rome*, 1596, 419. the *Syriacs* pronounce *Matth* 6. 14. *Mamuna*, which we read in the *Greek* Text *Μαμωνά*. 16. 17. *Barianna*, in *Greek* *Βαριανά*, 27. 13. *Gagbulta*. Gr. *Γαγγολύ*.
Ibid.

Ibid. 46. *Il Il Imono fcevaſſen. Gr.* חָלַל חָלַל אֶת-הָאֱלֹהִים *raſax ſari, &c.* From theſe, and many other Inſtances produced by *Amira*, we may infer, that the modern *Syrians* differ in their Pronunciation from the Antients, who undoubtedly agreed with the *Greeks*, as to the Pronunciation of theſe and ſuch like Words. It therefore matters not, concludes our Author, how we pronounce the *Syriac*, provided we underſtand it, which we may attain to, without minding either Points or Pronunciation.

To the *Hebrew*, *Chaldaic*, and *Syriac* Grammars, our Author has added likewise the *Samaritan*; not becauſe he thinks the learning of that Language any ways material, or conducive to the right underſtanding of the Scripture; but only to ſhew that the three above-mentioned Languages may be learned without any Points, ſince the *Samaritan* is without Points to this day. He tells us, that he would not have publiſhed this Grammar, had the *Samaritan* Language, which he owns to be of little or no uſe, been any ways difficult; but, ſince all the Rules are compriſed in twenty Pages, and may be learned in one day, he thought it would not be amiſs to add this Grammar to the others, and give in one Book the Grammars of all the Oriental dead Languages.

As Mr. *Mafleſ*'s new Method of teaching the *Hebrew* without any Points has been approved by Men of great Note in the Republic of Letters, Father *de la Bletterie* (to whom we are indebted for this ſecond Edition) has publiſhed in the ſecond Volume of this Work, a very learned Piece in defence of it, conſiſting of 310 Pages, under this Title: *Novæ Grammaticæ Argumenta ac Pindicia*; in which he

proves

proves with strong Arguments and solid Reasoning, 1. That the *Hebrew* Points were first invented in the ninth, or in the tenth Century of the Christian *Aera*; that is, a thousand and four, or five hundred Years after the *Hebrew* was a dead Language. 2. That those, who pointed the *Hebrew* Text, were quite ignorant of the antient and true *Hebrew* Pronunciation. 3. That, in order to attain to a perfect and thorough knowledge of the *Hebrew*, it is no ways material we should know how it was antiently pronounced, or which of the modern Pronunciations is most like the antient. 4. That the only way to prevent Mistakes and Errors in the reading of the *Hebrew* Text, is to read it without Points, or at least without minding them. 5. That such a Grammar, as leads to the knowledge of the *Hebrew* independently of the Points, is far preferable to any other, and the only good one. 6. That the manner of reading without Points is much easier, and less subject to Mistakes, than that of the *Masorites*. After this, our Author answers, in 25 Chapters, with a great deal of Learning and Erudition, all the Objections that have hitherto been formed against this new Method, which he compares with other Grammars, and particularly, with that of Father *Guarin*, of which we gave some account in our last *Journal*, p. 274. He greatly commends that Author, on account of his Erudition and thorough knowledge of what is most abstruse in the *Hebrew* Language, and by applying to him these words of *Virgil*;

Si Pergama dextra
Defendi possent, etiam hac defensa fuissent,

owns the strength of his Arguments in favour of the Points; but at the same time observes, that of the 418 Pages of his first Book *de Etymologia*, he employs no less than 286 in explaining the Points, and after all leaves his Reader in a great uncertainty, as to their Nature, Effects, Alterations, Irregularities, &c. whereas Mr. *Maslef*, by not minding the Points, frees his Disciples from all such useless and almost insuperable Difficulties. Mr. *Maslef*, who writ most part of this *Defence* himself a little before he died; acquaints us here how he came to discover this new Method; and tells us, that in 1693, being near giving over the study of the *Hebrew* for the third time, disheartened and deterred by the many Difficulties he met with relating to the Points, he began to consider with himself, whether it was possible to learn the *Hebrew* without troubling himself about the intricate and innumerable Rules relating to the Points: he well knew that they had been but lately invented, that the Language was antiently taught and learnt without them; from whence he concluded, that they were by no means necessary, in order to acquire a true knowledge of it. Having therefore examined divers Methods of reading without Points, which occurred to him then; he at last fixed upon the Method, which he imparts to the Public in this Grammar, as the most sure and easy. He attempted to read the *Hebrew* Text, and was amazed to find himself become all on a sudden so skilful a Reader, as to go through any part of the Scripture without the least hesitation, which, following the common Method, he could not

have attained to in many Years. Overjoyed with this new Discovery, he began to examine whether this way of reading and pronouncing could be reconciled with the Grammar; that is, whether all the Parts of Speech, with their different Modifications and Inflections, could be distinguished by Letters alone, or without the help of any Points. This Consideration suggested to him the various Rules he lays down here for that purpose. Mr. *Maslef* protests here, that what knowledge he has of the *Hebrew* is entirely owing to this new Method; that, as he was extremely desirous of understanding that Language, he attempted three different times, but always in vain, to learn it after the usual method; and that, by means of this new Discovery, he so improved, as to be able, in a few Months, to explain the Scripture from the beginning to the end. He adds, (lest any one should ascribe to the old Grammar what he owns himself indebted for to the new) that many, who were intimately acquainted with him, and knew very well that he was quite ignorant of the *Hebrew*, when he first applied himself to this new Method, can bear witness, that, after a few Months, he read and explained the *Hebrew* and *Chaldee* Text, the *Chaldee* Paraphrases, the *Syriac* and *Samaritan* Translations, with the same ease as if he had applied himself for many Years to no other study. Our Author had the satisfaction to see, before he died, this his new Method admitted into some of the most famous Universities of *Europe*, and approved of by the ablest Professors of the Oriental Languages, as the most easy, sure, and expeditious way of attaining to the knowledge of such a difficult Language.

Amongst others, Mr. *Edmund Pourchat*, Syndic in the Academy of *Paris*, by following this new Method in the instructing of his Disciples, found them so improved thereby, that, in a few Months, they publickly explained the most difficult passages of the Scripture, and gave satisfactory Answers to all the Grammatical Difficulties that were proposed to them. *Father de la Bleterie*, Author of the last Part of this Defence, concludes it, by advising such as shall rise up for the future in defence of the Points, to level their Arguments against the three following Propositions upon which the new Method is founded; viz. 1. *That the HEBREW may be learnt without any Points.* 2. *That the true Sense of the Scripture, the genuine Signification of the Words, were not handed down to the MASORITES by any infallible Tradition.* 3. *That the modern Pronunciation of the MASORITES widely differs from that of the antient HEBREWS.* If these three Propositions be true, what can be objected against the new Method capable of weighing down the many Advantages that attend it? If false, why do not the zealous Patrons of the Points employ the whole Strength of their Arguments to convince the World of their Falsity? *Qui calamum in nos strinxerint*, concludes *F. de la Bleterie*, *novis rationibus oppugnent quæstionis arcom, nimirum hæc tria principia, quæ si intacta reliquerint, quidquid scribent id pro indicto me habiturum sanctissime polliceor.*

ARTICLE XL.

An Essay concerning the nature of Ali-
ments, and the Choice of them, accor-
ding to the different Constitutions of

human Bodies. In which the different Effects, Advantages and Disadvantages of Animal and Vegetable Diet are explained. By JOHN ARBUTHNOT, M. D. Fellow of the College of Physicians, and of the Royal Society. London: printed for J. Tonson in the Strand, 1731. 1 Vol. 8vo. P P. 232.

THE distinguished Character, which the Author of this learned and useful Piece already bears in the Republic of Letters, dispenses us from saying any thing here in his commendation. We shall only give a succinct account of his Work, which, were he not known by any other Performance, would recommend him to the Esteem of the Learned, better than all the Elogiums we could bestow upon him. *Hoc opus Auctorem laudat, & Auctor opus*, may we say here with as much Truth, as our Poet Owen said with Flattery in commendation of an Author, whose pedantic Learning is now a common Object of Ridicule.

WHAT gave occasion to this Essay, is, as our Author acquaints us in his Preface, what follows. Dr. Cheyne some Years ago published an Essay upon *Health and Long Life*, which was not only well received by the Public, but became the Subject of Conversation, and produced even Sects in the Dietetic Philosophy. In some of those Sympotiac Disputations, our Author, being appealed to, affirmed, that the Dietetic Part of Medicine depended, as much as any of the rest, upon Scientific Principles. Being called upon to make good his Assertion, he composed the present short Treatise, which
he

he entitles only, an Essay of a *Physiology of Aliment*. The Subject of this Treatise concerns all those who have any regard for their Health and Welfare, and is of as great importance as any Subject of this nature can be; for, if we are so careful as to the Choice and Measure of what we take seldom, and only by Grains and Spoonfuls, surely we ought to be, at least, equally circumspect, as our Author well observes, with regard to the Choice and Measure of the Materials of which the whole Body is composed, and what we take daily by Pounds. What, next to the Subject, ought to recommend this Performance to the World, is the Clearness and Perspicuity, which shine throughout the whole Work, and are such, that every Reader, upon Perusal, will be forced to own the Truth of what the Author affirms in his Preface, viz. that one with as much Anatomy as a Butcher knows, and moderate Skill in Mechanics, may understand the whole Essay, provided he goes through it at Leisure, and with Attention. As for the hard Words, which are unavoidable in handling Subjects of this kind, he has taken care to explain them at the beginning of the Book. For want of this Attention, a great many Books, which otherwise would be of great use to the Public, are only fit to be read by those few who are acquainted with the Terms of Art, and stand in need of them the least.

THE whole Work is divided into six Chapters, containing a great many useful and well-grounded Observations, (which are set down in distinct Propositions, with Inferences) from the following Particulars. 1. From the Alterations which the Aliment undergoes in its Pas-

sage into the Blood: 2. From the Alteration it undergoes during its Circulation with the Blood. 3. From the Nature and most simple Analysis of vegetable Substances. 4. From the Nature and most simple Analysis of animal Substances. 5. The Effects of different alimentary Substances upon the Fluids and Solids of a human Body are treated of; and, 6. The different Intentions to be pursued in the Choice of Aliment, according to different Constitutions. As this Essay will be generally perused, and may be read through with Attention in a very short time, our abridging of it would be of no use to the Public, and hinder us from giving Accounts of other new and very valuable Books. We shall therefore confine ourselves to a few general Inferences, which the Author himself draws from the Doctrine he has established in his Work, as determining the Rules of Diet, and Choice of Aliments (which is the main Design of this Work) in the different States of a human Body. These are the following:

1. **INFANCY** and Childhood demand thin copious nourishing Aliment, such as lengthens their Fibres without breaking or hardening, because of their Weakness, and State of Accretion.

2. **THE** Solidity, Quantity, and Strength of the Aliment is to be proportioned to the Labour, or Quantity of muscular Motion; which in Youth is greater than any other Age; but nevertheless, as that Age is still in a State of Accretion, their Diet ought still to be emollient, and relaxing, copious, and without Acrimony.

3. **THE**

3. THE Diet of a human Creature full-grown ought to be solid, with a sufficient degree of Tenacity, without Acrimony, and the chief Drink cold Water; because in such a State it has its own natural Spirit and Air, with a Quantity of fermented Liquors proportioned to the natural Constitution.

4. OLD-AGE demands (for the Reasons our Author here alledges) a Diet resembling that of Childhood often repeated, but not so copious, in proportion to the Bulk, emollient and diluting.

5. As to the Inconveniences arising from the Excess of any sort of Diet: Too much Sea-Salt produces Thirst, Hoarseness, Acrimony in the *Serum*, (which destroys its soft nutritious Quality) Erosion of the small Fibres, Pains, &c.

6. ACIDS taken in too great quantity, especially such as are austere, as unripe Fruits, occasion too great a Stricture of the Fibres, incrassate and coagulate the Fluids; from whence Pains, Rheumatism and Gout, Paleness, Itch, &c. Substances extremely stiptic, are hurtful to the Nerves, and occasion Palsies.

7. SPICES, in too great quantities, occasion Thirst, Dryness and Heat, quicken the Pulse, and accelerate the Motion of the Blood, dissipate the Fluids; and hence Leanness, Pains in the Stomach, Loathings and Fevers.

8. STRONG Liquors, especially inflammable Spirits, taken in great quantities, intoxicate, constringe, harden, dry and stimulate the Fibres, and coagulate the Fluids. They corrode and destroy the inward Coat of the Stomach and Intestines, and if Digestion be a Putrefac-

tion, Spirits must, by their natural Quality, hinder it. They produce Debility, Flatulency, Obstructions, &c. as by their stimulating they raise the Spirits for a moment, to which succeeds a proportional Depression: they create a Habit and Necessity of continuing the same Course, and increasing the Quantity. Liquors, in the Act of Fermentation, produce Spasms in the Stomach, Cholic, and Diarrhoeas.

9. A DIET of viscid Aliment creates Flatulency, and Crudities in the Stomach, Obstructions in the small Vessels of the Intestines, in the Mouths of the Lacteals and Glands, &c.

10. A DIET of oily Nourishment relaxes the Solids, and particularly the Stomach and the Intestines, creates nidorous Eructations, Loathings, oily and bitter Vomitings, obstructs the capillary Vessels, by hindering the entrance of the watery and fluid Part, with which it will not mix; it creates Thirst and Inflammations.

11. A CONSTANT Adherence to one sort of Diet may have bad Effects on any Constitution. An unerring Regularity is almost impracticable, and the swerving from it, when it is grown habitual, dangerous; for every unusual thing in a human Body becomes a *Stimulus*: therefore *Celsus's* Rule is a good one; *Sanus homo qui bene valet, et suae spontis est, nullis obligare se legibus debet, nullum cibi genus fugere quo populus utitur, interdum in convivio esse, interdum ab eo se abstinere, modo plus, modo amplius assumere, &c.* That is, A healthy Man ought not to tie himself up to any Rules, nor abstain from any kind of Food in common Use; he ought sometimes to banquet, and some-

sometimes abstain from banqueting, sometimes to use more, and sometimes less Food.

12. GENERAL Rules about Diet, without regard to different Constitutions, are absurd.

13. WITH regard to different Constitutions, the common Distinction of Diet into Vegetable with Water, and Animal with fermented Liquors, is not proper and compleat; first, because in the Enumeration of the several Sorts of Constitutions, there is not one that can be limited by such a Distinction, nor can, perhaps, the same Person be always confined to one or the other. Secondly, because there is not a general alimentary Quality, in which all Vegetables agree.

14. As Flesh-Diet is generally alkalescent, and many Vegetables are acid and cooling; such as are of hot bilious Constitutions find themselves well in a vegetable Diet and Water; and perhaps, the same Persons had enjoyed their Health as well with a mixture of animal Diet, qualified with a sufficient quantity of Acescents, as Bread, Vinegar, and fermented Liquors.

15. THE Oil of most Vegetables, in which their nutritious Quality consists, seems not to be so hard of Digestion, as that of Animals; for, fat Meat is harder to digest than the most oily Plant taken as Aliment; neither could sick People take so great a quantity of melted Fat, as they can of Oil of sweet Almonds.

16. ANIMAL Substances are more nourishing, and more easily transmutable into animal Juices than vegetable; and therefore a vegetable Diet is more proper for some Constitutions, as being less nourishing.

17. As

17. As the Qualities of Plants are more various than those of animal Substances, a Diet of some sort of Vegetables may be more effectual in the Cure of chronical Distempers than an animal Diet.

18. THE fibrous Parts of Vegetables seem scarce changeable in the alimentary Duct; as appears from the Dung of Horses, which is nothing but the Filaments of the Hay, and as such combustible.

19. VEGETABLES abound more with aerial Particles than animal Substances, and therefore are more flatulent.

20. FERMENTED Liquors are proper, and perhaps necessary, for such as live upon an animal Diet; because Flesh, without being qualified with Acids, as Bread, Vinegar, and fermented Liquors, is too alkalescent a Diet, and Wine moderately taken rather qualifies the Heat of animal Food than increaseth it. Water is the only Diluter, and the best Dissolvent of most of the Ingredients of our Aliment. It is found by Experience, that Water digesteth a full Meal sooner than any other Liquor; but, as it relaxes, the constant Use of it may hurt some Constitutions. As it contains no Acid, it is improper with a Diet that is entirely alkalescent. These Rules are, (as our Author shews here in a great many Instances) in most Particulars, agreeable to the Notions and Practice of the divine *Hippocrates*.

WE shall close this Article, by subjoining to these Rules what our Author observes relating to the Qualities of the three exotic Plants, which are now much used in common Aliment, viz. Tea, Coffee, and Chocolate. He only

only considers such of their Contents as are extracted by Infusions and Decoctions, which are the only Preparations of them in use. The green Leaves of Tea contain a narcotic (*i. e.* causing Sleep) Juice, which exudes, or sweats out, by roasting. This is performed before it is exposed to Sale. The active Principles of it extracted by Infusion are the most separable Parts of its Oil or Gum, and its Salt. Its Salt and Gum are astringent; chalybeate Water draws from it a Tincture of the same Colour as that from Oak-Leaves. It is acescent, or naturally turns acid, as appears by its Effects upon Stomachs troubled with Acidity. So that Tea is an Infusion of a Plant acescent, and moderately astringent in warm Water. As a watery Liquor, it is diluting and stimulating by its Salt: By its astringent Quality it moderates the relaxing Quality of warm Water. By the Doctrine of the fifth Chapter, Water endued with any saline stimulating Substance is very penetrating, and goes into the most inward Recesses of the circulating Juices by that Quality, and refreshes the Brain and animal Spirits; but by its styptic and stimulating Quality it affects the Nerves, very often occasioning Tremors; by its Heat it promotes Perspiration, by its watery Quality it dissolves what is viscid in the Stomach, and so may help Digestion; but a strong Decoction of it is emetic, or provokes vomiting, and drinking it in too great quantity may relax and weaken the Tone of the Stomach. As stimulating and diluting, it is diuretic; but, as it is astringent, it is not quite so proper where relaxing the primary Passages is necessary. Milk abates some of these Qualities, making it more soft and

and nutritious; and Sugar, as a Salt, increases its *Stimulus*. From all this our Author infers,
 1. That Tea is proper only for such whose Bodies are in such a State as demands some of the above-mentioned Alterations; who those are, he shews in his sixth and last Chapter.
 2. That the immoderate Strength and Quantity of this Liquor may be hurtful in many Cases, and to most People.

As to Coffee, our Author observes, that it has, in common with all Nuts, an Oil strongly combined, and entangled with earthy Particles. That the most noxious Part of its Oil exhales, in roasting, to the abatement of near a quarter of its Weight. He tells us, that one Pound of Coffee, by Distillations, afforded of volatile Spirit, six Ounces, six Drachms; of Oil, two Ounces, two Drachms, two Scruples; of *Caput mortuum* five Ounces, three Drachms. And tho' the Chymist did not, or could not, calcine the *Caput mortuum*, so as to obtain its fixed Salt, yet it must undoubtedly have some. What is extracted by Water from Coffee, is the most separable Parts of its Oil, which often swims a-top of the Decoction. This Oil is volatile, and consequently very little nutritious. Volatile Oils refresh the animal Spirits, but at the same time are endued with all the bad Qualities of such Substances, producing all the Effects of an oily and aromatical Acrimony; such are Dryness, Heat, Tremors of the Nerves, &c. from whence it has been thought to cause Palsies, Leanness, Watchfulness, and destroying of masculine Vigour. From these Qualities we may infer, that it must be hurtful to hot, dry, bilious Constitutions, and perhaps beneficial to phlegmatic, and that drank in

too great a degree of Strength or Quantity, hurtful to all Constitutions. Our Author prefers Chocolate to the two mentioned exotic Liquors; its Oil seems to be both rich, alimentary, and anodyne: for, an Oil as soft as that of sweet Almonds can be extracted from the Nut, and the *Indians* made Bread of it. This Oil combined with its own Salt and Sugar makes it saponacious and detergent, by which Quality it often helps Digestion, and excites Appetite; when it is mixed with Vanillios or Spices, it acquires likewise the good and bad Qualities of aromatic Oils, which are proper in some Cases and Constitutions, and very improper in others. The Reader will find in this learned Essay a great many useful and well-grounded Observations concerning Aliments, and the Choice of them; but we have, perhaps, already dwelt too long upon a Work which will, no doubt, be generally read. The Author has laid a Plan for treating the other Parts of Diet, as Air, Rest, and Motion, after the same manner; but he is obliged to put off the execution of his Design till he has more Leisure.

A R T I C L E XLI.

The Religious Ceremonies and Customs of the several Nations of the known World. *Represented in above an hundred Copper-Plates, designed by the famous PICART. Together with historical Explanations, and several curious Dissertations. Written originally in French, and now published in English, with very considerable Amendments and*
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Additions. London: printed for Nicholas Prevost, and Comp. at the Ship, against Southampton-Street, in the Strand, 1731. 3 Vol. Folio.

THE bare Title of this curious Work is abundantly enough to recommend it to the World. If *Religion* be, as undoubtedly it is, the most interesting Article of Life, the present Performance, which gives us a true and distinct Notion of all the Religions and religious Rites, which have hitherto been known to be practised, must needs be acceptable to the thinking Part of Mankind. But neither is this all the Reader will find in this useful and entertaining Compilation: For, by a plain and natural Method of reasoning, together with the Hints interspersed up and down, he will also form to himself a very clear Idea of the Genius, Policy, Manners, and Arts of the several People spoken of, and also of the Nature, and chief Productions of the Soil they live upon. True Wisdom is not acquired by Researches as to what concerns the animal and vegetable Worlds, unless we join to them a serious Contemplation of the rational World likewise, which infinitely excels in Dignity the two others. This Contemplation will afford us as great a Variety of surprising, and at the same time amusing Objects as any other. For, if we consider the Intellects and Dispositions of Men, their religious and civil Institutions, we shall find in them, as the judicious Translator well observes, as great a Variety; and considering that all Men have Reason for their Guide, to the full as unaccountable and amazing, as in any things else within the Verge of Na-

Nature; the Authors of this Compilation so extensive in its Compass, and so various and important in its Subjects, have collected their Materials from such Writers as were perfectly well acquainted with the Religions and religious Ceremonies they give an account of. Their original Design was to publish a compleat Body of the various Religions and Superstitions in four Volumes, but, finding the Materials so swell under their Hands; they perceived it necessary to enlarge their Compass to six Volumes, of which four are already, and the remaining two will speedily be, published. The Public is here presented with a Translation of three of the above-mentioned Volumes, which Translation has many and very considerable Advantages over the *French* Original. In the second Volume the Translator has illustrated the *Romish* Religion with several very proper and judicious Notes. In the third Volume he has also frequently animadverted, by way of Note, on what is said concerning the *Americans*. And in the second Part. of the same Volume he has given at length, and in the very words of the Author, a Dissertation on the religious Rites and Customs of the *Bamians*, by the Reverend Mr. *Lord*, which the *French* Editors had castrated. This he did for two Reasons, as he suggests in his Preface; *first*, because it is writ with great depth of Judgment and Majesty of Style, and founded upon actual Experience; and *secondly*, because it is now grown scarce, and sells at a dear Rate. To these Advantages we may add another, which greatly enhances the Value of this *English* Edition, *viz.* the Propriety and Uniformity of Style throughout the whole Work,

Work, which are not to be found in the Original.

It cannot be expected we should epitomize a Work of this nature; we shall therefore give only a succinct Account of the Pieces it contains. The first Volume, consisting of 412 Pages, besides 36 Copper-Plates, comprises the following Pieces.

1. *A Dissertation upon religious Worship*, which is a very proper Introduction to the *religious Ceremonies of all the Nations of the World*. The Author of this Piece, with a great deal of Learning and Erudition, enquires into the Rise of the many extraordinary Ceremonies, and whimsical Customs, which by degrees have crept into, and by some are still looked upon as an essential Part of, religious Worship. The Reader will find, in this Introduction, a brief, but very entertaining, Account of the Customs, which Men have in all Ages observed in the religious Worship of the Deity. Such are the building of Churches, erecting of Altars, appointing of Ministers for the Deities, (from which Custom, says the Author, has sprung up an infinite number of useless Creatures) consecrating of solemn Days to the Gods, using of Music in religious Worship, the Customs of bathing, of covering the Head amongst some Nations, and uncovering it amongst others during the time of Worship, the Ceremony of pulling off the Shoes, and going bare-footed into the Temples, practised antiently by the Heathens, and observed to this day by the *Roman-Catholic* Penitents, the *Indians* of *Peru*, and the *Turks*; the whimsical Superstition of always entering a Temple with the Right-Foot foremost. The antient
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Romans were so exact and serious in this and other like Trifles, that *Vitruvius* tells us very gravely; *Gradus in fronte constituendi sunt, ut semper sint impares; namque cum dextero pede primus gradus ascenditur, idem in summo Templo primus erit ponendus*: that is, the Steps going up to a Temple must be of an odd Number, to the end, that setting the Right-Foot upon the first Step, the same Foot may be foremost at entering the Temple. Tho' it plainly appears to Men of Sense, that the supreme and infinitely wise Being can have no regard to such insignificant Customs, yet Men of great Gravity and Note among the Christians have laid it down as a Rule in the building of a Church, that the Upper-End should always front the East. *Alet's* Ritual tells us, that the first Stone laid in the Foundation of a Church must be solid, angular, and of about a Span square at least, &c. The Author touches upon, and gives us some Idea of, an infinite number of different sorts of Devotion, which have been practised in all Nations and Ages, consecrated in all Religions; and, in short, considered as the only Refuge of devout Persons, who find in themselves neither the Courage nor Virtue necessary to Simplicity in the Worship of the supreme Being.

2. *An historical Dissertation concerning the Ceremonies and Customs which are observed at this time amongst the Jews.* This Piece was composed by *Leo* of *Modena*, a Rabbi of *Venice*. *Signor Gaffaxelli* published this Piece at *Paris*, in 1637, and sent it to the Author, who, finding a great many Errors in it, corrected them, and resolved to give the Public

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Vol. II.

an Edition more correct than the former ; which he accordingly did the following Year at *Venice*. There is a considerable Difference between the two Editions ; for the Author struck many things out of the first, nay, some whole Chapters, and added others, which had never appeared before. This second Impression, translated into *French* by Monsieur de *Simonville*, from the *Italian* of *Leo* of *Modena*, is what the Compilers of this Work have inserted here, as the more correct and exact. They have had only recourse to the first for the Translation of those Passages of the Scripture, which are quoted in the second Edition according to the *Vulgate* ; it being very absurd to make a Rabbi submit to the Decision of the Council of *Trent*. This Piece contains a distinct Account of all the Customs that are at this day observed among the *Jews*. These Customs are divided into three Orders, whereof the first comprehends the Precepts of the written Law ; that is, those which are contained in the five Books of *Moses*. These Precepts consist of 248 Affirmatives, and 365 Negatives, which in all make 613, and are called *Mizvotb hatorab*, which imports, *Commandments of the Law*. The second Order relates to the *Oral Law*, or that delivered by word of Mouth ; and this Name is given to those Comments that the Rabbi's and Doctors have made upon the *Pentateuch*, and to an infinite number of Constitutions and Rules, which they call *Mizvotb Rabanan*, or *Commandments of the Doctors*, and were collected into a large Volume, called the *Talmud*. The third Order comprehends those things which Custom has authorized at different times and places, or which

which have been newly introduced; and for this reason they call them *Minbaghim*, or *Customs*. Of these three Orders the first and second are generally received by all the *Jews*; but as to the third, they differ very much from each other. According to this Order and Distinction, *Leo of Modena* gives us, in this Dissertation, a very distinct Account of what is founded as well upon their written Law, as upon the Precepts of their wise Men, and upon bare Custom. The Reader will find, at the End of this Treatise, the fundamental Articles of the *Jewish* Faith, copied from Rabbi *Moses the Egyptian*, in his Explanation of the *Misna*, in his Treatise *Sanedrin*, Chap. *Helec*. Their whole Belief is contained in the thirteen following Articles.

1. THAT there is a God, Creator of all things; the first Principle of all Beings, able to exist without any other Part of the Universe; tho' without him nothing can exist.

2. THAT God is one sole and indivisible Being, but of an Unity different from all other Unities.

3. THAT God is incorporeal, and that he has no corporeal Quality whatsoever, either possible or imaginable.

4. THAT God is from all Eternity; and that all things existing, himself only excepted, had a Beginning in time.

5. THAT God alone is to be served and worshipped, and that no other Being is to be served or worshipped, either as Mediator or Intercessor.

6. THAT there have been, and may still be Prophets qualified to receive the Inspirations of God.

7. THAT *Moses* was a greater Prophet than any other, and that the degree of Prophecy, which God honoured him with, was peculiar, and far above what he granted to the rest of the Prophets.

8. THAT the Law, which *Moses* left them, was entirely dictated by God himself, and that it does not contain one Syllable belonging to *Moses*; and consequently, that the Explanation of those Precepts handed down by Tradition came wholly from the Mouth of God, who delivered it to *Moses*.

9. THAT this Law is immutable, nor can any thing be either added to, or taken from it.

10. THAT God knows and directs all human Actions.

11. THAT God rewards such as observe his Law, and punishes those who transgress it; that the best and greatest Reward is the Life to come, and the severest Punishment the Damnation of the Soul.

12. THAT a *Messiah* shall come, endowed with a far greater Merit than all the Kings that have lived in the World before him; that tho' his coming be delayed, none ought therefore to doubt his coming, nor fix a time for it; much less pretend to guess at it from Scripture, since there never will be any King in *Israel*, but such as shall be of the Line of *David* and *Solomon*.

13. THAT God will raise the Dead; the time of such Resurrection is uncertain, but it will be when it shall please God, eternally blessed.

THESE Articles are received among the Jews without any Opposition or Contradiction.

tion. There are several others, which are not universally received, nor yet absolutely rejected.

As the Christian Religion takes its Rise from Judaism, the reading of this small Treatise will be of great use towards the understanding of the New Testament, by reason of its Conformity and Connection with the Old. They who composed the Books of the New Testament being *Jews*, it is impossible to explain it any other way than by recurring to Judaism: Part of our Ceremonies have been taken from thence; our Doctrines are almost the same; and as to Morality, the Commandments are common to us both.

To this Treatise of *Leo of Modena* is annexed a Supplement concerning the modern *Karaites* and *Samaritans*, which two Sects are very little known in *Europe*. The *Rabbinical Jews*, that is, such as follow the Doctrine and Traditions of the *Talmud*, charge them with many Errors, either out of Malice or Ignorance; in order therefore to discover the Truth of this, the Compilers of this Work have had recourse to the *Karaites* and *Samaritans* themselves. The *Karaites*, whom they produce, is one of the greatest Learning and Reputation of his Sect. His Treatise, now lodged in Manuscript in the Library of the Fathers of the Oratory at *Paris*, was brought over from *Constantinople*, with a great many other *Jewish* Books, by *M. de Saucy*, on his return from his Embassy. As to the *Samaritans*, they have taken what relates to them from two Letters, which the Synagogues of *Sichem* and *Egypt* wrote to *Joseph Scaliger*, concerning their Ceremonies and Customs. The *Karaites* observe

the Scripture in its literal Sense, rejecting all the vain Traditions, Interpretations, and Paraphrases of the Rabbi's, and from hence are called *Caraim*, a Noun derived from *Micra*, signifying, *the pure Text of the Bible*. This Sect owes its Origin to the learned *Jews*, who flourished at the time of the Publication of the *Talmud*, and opposed the Fables which were published under the pompous name of the Traditions of *Moses*. The *Caraites* admit of all the Books of the Scripture contained in the Canon of the *Jews*, and allow them to be twenty-four in number, as the other *Jews* do. They have no particular Copies of the Bible, but make use of the *Hebrew* Copies, just as they now stand with the Points. As for their Divinity, it is no ways different from that of the other *Jews*, excepting only that it is more pure and free from Superstition. For, they give no credit to the Cabalistic Explanations, or Allegories. They reject all the Constitutions of the *Misna* and *Talmud*, which are not conformable to Scripture, or may be drawn as a necessary and manifest consequence of it. They style themselves *Jews*, and insist, that they are the only true Observers of the *Mosaic Law*; but the *Rabbinists* call them *Manzerim*, or Bastards, and hate them to such a degree, that if a *Karaite* had a mind to turn *Rabbinist*, the other *Jews* would not admit him. The Author of this Supplement gives us a very distinct Account of their Ceremonies, Customs, Tenets, &c. drawn from a Commentary upon the *Pentateuch*, written by a *Karaite*-Author, who calls himself *Aaron*, Son of *Joseph*, and lived about the end of the thirteenth Century. There are many learned Men,

Men, who think that the *Karaïtes* differ much from the other *Jews*, as to the Text of the Bible; nay, many confound them with the *Samaritans*, who admit the *Pentateuch* only. The Reader will find here wherein *Karaïsm* expressly consists, and what is the Difference between the *Karaïtes* and *Rabbinists*.

As to the modern *Samaritans*, they live at *Gaza*, *Sichem* or *Naplouse*, *Damascus*, *Cairo*, and other Parts of the East, where they have Priests descended, as they say, from *Aaron*. Their Temple, or rather Chapel, stands on Mount *Garizim*, where they offer their Sacrifices. *Joseph Scaliger*, who was informed of it, wrote Letters to the *Samaritans* of *Egypt*, and to the High-Priest of the whole Sect, who lives at *Sichem*. They answered all the Difficulties which he had proposed to them in his Letters; these Answers were dated in the 998th Year of *Mahomet's Hegira*. One of these Letters is written in the name of the Assembly of *Israel* in *Egypt*, the other in the name of their then High-Priest *Eleazar*, and of the Synagogue at *Sichem*. The Contents of these two Letters are inserted here, and shew what the *Samaritans* are. From *Aaron*, down to themselves, they reckon 112 High-Priests, a List of whose Names they keep; and maintain, that the *Jews* have no Priests of the Family of *Phineas*; that they lye, when they call the *Samaritans*, *Cutbeans*; that they are descended from the Tribe of *Joseph the Just*, by *Ephraim*; that their *Samaritan* Characters are those which God made use of when he wrote the Law, and that he communicated them to *Moses*; that the Characters of the modern *Jews* in their Law, is a way of *Wri-*

ting invented by Esdras, and accursed for ever. The Samaritans reject, as well as the Karaites, the vain Traditions of the Jews, and for this reason the Jews confound them with the Sadducees. They look upon the *Pentateuch*, as the only authentic Part of the whole Bible. The *Samaritan Pentateuch* differs very little from that of the Jews. The SAMARITANS, says St. JEROM, have the *Pentateuch* of MOSES written in as many Letters as the JEWS; they differ only in their Characters and * Points. However, we are not to confound the Generality of the Samaritans with a particular Sect of them, whose Leader's Name is *Dositheus*, or *Doufis*, as the Arabians call him. This *Doufis* in several places altered the Text of the *Pentateuch*; for which he was reproved by the High-Priest. He, notwithstanding, had some Disciples who made use of this corrupted *Pentateuch*.

3. *A Dissertation upon the Ceremonies of the Jews*, wherein those Ceremonies are compared with the Discipline of the Church of Rome. By Father Simon. The Author's Design, in this Dissertation, is to shew a great Conformity between the Church and Synagogue. He closes it, by prescribing an easy Method of attaining to the knowledge of the Hebrew Tongue in a short time, and with a succinct Account of the Liturgies, or Masses, which are

* We read the word *Apex* in St. Jerom's Latin, which is a small fine Stroke, with which the Jews adorn the Top of some of their Letters, placing it over them in the form of a Crown. These they use in the Books read in the Synagogue, and in their *Mezouzot*. Probably our Saviour meant these small Strokes when he said: *Iota unum aut unus Apex non peribit a lege*. For the modern Points, now in use, were not then invented.

are in use throughout the whole World. The Reader will find, in this Dissertation, a very particular Account of the *Talmud*, and the manner in which it was composed by the *Jewish* Doctors; of the Rise of the ridiculous Traditions contained in it, of the chief Studies of the *Jews*, and of the Books at this day extant amongst them, with the Author's Judgment upon some Books written in Rabbinical *Hebrew*, the Tongue in which the *Jews* have written for several Ages.

4. A third Dissertation upon the Ceremonies of the *Jews*, by an anonymous Author, wherein several things are explained relating to the Ceremonies of the *Jewish* Church, which had been omitted in the two foregoing Dissertations. The Matters treated of in this Dissertation are, the Dispersion of the *Jews*; the Persecutions which they have suffered since the last Revolution of *Jerusalem* under the Emperor *Vespasian*; the Crimes that have been imputed to them, viz. the crucifying of Children, abusing the Host, profaning Images, &c. It is reported, that they crucified a Child of eight Years old at *Lincoln*, in the Year 1255, at *Prague* in 1305, and at *Saragossa* in 1250. This last was a young Chorister named *Dominic*, who was famous for many Miracles: he came into the World adorned with the Marks of his Glory and Sufferings, being born with a Crown on his Head, and Crosses on his Shoulders. Their Impostors or false *Messiahs*; the Punishments inflicted on the *Jews*, and the Badges they have been obliged to wear, as a Distinction from the *Christians*; the Saints of the *Jewish* Church since the second Destruction of *Jerusalem*; and se-

several pretended Miracles performed by them; the various, both antient and modern, Sects of the *Jews*, viz. *Samaritans*, *Karaïtes*, *Sadducees*, *Pharisees*, *Sabbatarians*, *Essenes*, *Herodians*, and their Tenets; the religious Ceremonies of the modern *Jews*, such as are the Dedication of the Synagogue, their Benedictions, Prayers, Ablutions, Excommunications, &c. their Feasts, and how they celebrate the Feasts of the *New Year*, of the *Chipur* or *Expiation*, of the *Pasover*, *Pentecost*, *Tabernacles*, *Purim*, &c. the *Jewish* Calendar; their Manner of receiving Profelytes; their Espousals, Weddings, Divorces; their Funeral-Ceremonies, &c. These three Dissertations furnish us with a distinct Notion of the *Jewish* Worship, and of all the Ceremonies and religious Customs that are in use amongst them.

THE second Part of this first Volume relates to the Ceremonies of the *Roman-Catholic* Church; and contains,

1. AN Idea of the Christian Religion, according to the Principles of the *Roman-Catholics*, as they are laid before us, by M. Boffuet, in his *Exposition of the Catholic Church*, confirmed by the most authentic Approbations, and conformable to the Decrees of the Council of *Trent*. To this Piece is added an Account of the *Jansenists* and *Quietists*; and their Opinions.

2. A Description of their Ceremonies, with regard to the Councils and Synods, to the Ceremonies used in the Election and Coronation of the Pope, where the Reader will find a very distinct Account of the several ways of electing, and of the Intrigues carried on for his Election. This Piece fully informs us of what-

whatever relates to the Pope's Election, public Functions, Robes, &c. The different kinds of Masses are likewise described here, the Consecration of public and private Croffes, the Benediction of Bells and Images, the Vessels of the Altar, the Dedication of Churches, &c.

3. A Dissertation, containing many curious Particulars touching the Benediction of *Agnus Dei's*, the Canonization of Saints, the Devotion to the Virgin *Mary*, the Jubilee, Indulgences, Pilgrimages, Fraternities, Penances, Processions, Translations of Reliques, and several Practices concerning them.

THE second Volume contains, 1. A Dissertation upon the Ceremonies observed by the *Roman-Catholics* on their Festivals, at Funerals, in the Administration of their seven Sacraments, in their Exorcisms, and during the Holy Week.

2. A Dissertation on the other Ceremonies of the Church of *Rome*, comprizing all such Particulars as relate to the *Hierarchy* or Church-Government, viz. the Election of Bishops, the blessing of the Fleeces whereof the Palls are made, the manner of Nuns being professed; the Ceremonies relating to the Cardinalate, the Interment of the Pope, &c.

3. A Supplement concerning the Pope's Court, and historical Memoirs relating to the Inquisition. In the first of these Pieces the Reader will find an Account of all the Officers of the Pope's Court, and of the many Congregations that are established at *Rome* for the right governing of the Church. In the second, the whole History of the Inquisition, and the Method of proceeding against Criminals observed in that Court. We shall take

notice here of some of its principal Maxims, by which the Reader may be enabled to judge of its Spirit and Conduct. The following Maxims are inviolable with the Inquisitors.

1. THAT an Heretick must never be disputed with upon religious Matters, especially in public; but must be reduced by Compulsion, and not by Arguments.

2. THAT all who either conceal, or favour an Heretic, in what manner soever, ought to be excommunicated, and cannot be received into the number of Penitents, without first passing thro' the hands of the Inquisition.

3. AN Heretic, tho' absolved in Confession by the Pope himself, is, nevertheless, still subject to the Inquisition, and may be condemned to die.

4. AN Heretic, notwithstanding he retracts his former Errors, must yet not be pardoned.

5. THE Inquisitors, in examining a Prisoner who is impeached, must never interrogate him, as tho' they were doubtful of his Crime; but must always suppose his Crime to be matter of fact, and examine him only with respect to the Circumstances.

6. A Promise must be made in ambiguous terms, that, in case he confesses his Crime, he shall be pardoned; but it must not be kept after he has made a Confession.

7. THAT a Person becomes suspected of Heresy, and thereby subject to the Inquisition, tho' he only happens to advance some heretical terms in a jocular way, or may have mimicked the Heretic, merely for Jest-sake.

8. No Person ought to employ friendly Advice before he impeaches another to the Inquisition.

9. No

9. No Consideration, either of Kindred, Alliance, Gratitude, tho' even for having saved a Person's Life, ought to prevent a Man from impeaching a Criminal, who is become subject to the Inquisition.

10. THE Prosecutors and Informers ought to be admitted as Witnesses, nor ought they to be named, or discovered to the Prisoner, lest he should except against them, &c.

THE Inquisitors themselves own, that the Procedure of the Inquisition is such, that it is scarce possible but a great number of innocent Persons must suffer with the guilty. But this does not give them the least uneasiness; for it is also one of their chief Maxims, that it were better to put to death an hundred Catholics of unblemished Reputation, than to let one Heretic escape. They give for this the following Reason, viz. that by putting an innocent Catholic to death, they only ascertain him the Joys of Paradise; whereas, was an Heretic to escape, he might infect a great number of Souls.

NOR are such innocent Persons allowed to complain of the Injustice done them: the least Complaint would be an unpardonable Crime, and punished with the utmost Severity, as casting a Stain on the Reputation of the Inquisition. They must therefore content themselves with the Consolation which the Directory of the Inquisition gives them in the following words: *Let no one say he has been unjustly condemned, or complain of the Ecclesiastical Judges, or of the Judgment of the Church; but in case he be unjustly condemned, let him rejoice that he suffers for the sake of Justice.*

THE

THE third Volume contains, 1. A Dissertation on the *Americans*, and Conformity of their Customs with those of other Nations antient and modern. 2. A Supplement to the preceding Dissertation, wherein the religious Ceremonies of the various Nations of *America* are explained. 3. A Discovery of the Sect of the *Banians*, containing their History, Law, Liturgy, Castes or Tribes, Customs and Ceremonies, gathered from their *Bramins*, Teachers of that Sect, and from the Book of their Law, called the *Shaster*. By the Reverend Mr. *Lord*. 4. An historical Dissertation on the Gods of the *East-Indians*. 5. A Supplement to the preceding Dissertations, in which all the religious Ceremonies of the *East-Indians* are explained.

THESE, in short, are the Pieces contained in this judicious and valuable Collection, which, as it is so extensive in its Compass, and so various and important in its Subjects, will, no doubt, prove very diverting, and at the same time afford Matter of very serious Reflection to all Men of Sense. To each Volume is annexed a copious Index, and the whole Work enriched with above an hundred Copper-Plates designed by the famous *PICART*.



ARTICLE XLII.

Epistola D. MICH. MAITTAIRE ad D.
P. DES MAIZEAUX, in quâ *Indicis* in
Annales Typographicos Methodus ex-
plicatur, &c.

Clarissimo Doctissimôq; Viro

PETRO DES MAIZEAUX, R. S. S.

P. S. D.

MICH. MAITTAIRE.

NOSTRA inter libros, Vir Eryditissime,
primùm nata est, et deinceps adolevit
familiaritas. Juvat meminisse, quantâ cum vo-
luptate ego, merus φιλόβιβλος, in librariâ Pauli
Vaillant celeberrimi non ita pridem bibliopolæ
officinâ, Codices cùm typographorum tum au-
thorum antiquitatē venerandos manibus avidis
tecum et cum aliis tui similibus φιλοβιβλοις et
φιλόλογοις versando, tempus otiosum fefelli, et
lucro apposui. Mihi inde exarserat desiderium
de rebus illis nonnihil chartis illinendi; et in
Annales Typographicos istam, quam ex frequen-
tâ librorum observatione corraferam, supelle-
ctilem conjiciendi: non quòd campum tam latè
patentem falculâ meâ demeti posse, messimve
tam uberem in horreolum meum cogi, puta-
verim; sed ut specimen quantulumcunq; ex-
hiberem; et quoddam compingerem chartophy-
laciâ à peritioribus augendum; quò quivis
posset, quicquid rarius occurrerit, in memoriæ
subsidium reponere.

Diu

Diu sanè est, ex quo hoc saxum volvo : opûsq; præter spem paulatim incrementum cepit ; cuiq; annum, aut plus eo, duntaxat destitueram, decennali obsidione vixdum potuit expugnari. Ad metas tandem, quas designavi, perveneram ; cùm laborem alium animadverti extantandum. Opus quippe, quod in septem * jam Tomos ex multiplici materiæ farragine intumuerat, postulabat *Indicem* : sinè quo faciliè prævidebam totam, quam impenderam hactenus, operam, si non omnino periisse, at certè lectoribus (quorum commodis consulere potiùs quàm suo oleo parcere editores omnes deberet) minùs utilem futuram.

Mihi calcar admovit exemplum Viri labore, doctrinâ, judicio, omnigenâq; literaturâ eximii JO. ALBERTI FABRICII; cujus maxima in literatos omnes merita, æquè est infra vires meas, dignè satis laudare, ac æquare. Vir ille in librorum notitiâ exercitatissimus, postquam totidem *Græcæ Bibliothecæ* volumina, quot *Philippica* CICERO, conscripisset, tantis laboribus exudatis se non defunctum existimavit, priusquam *Indicem* copiosissimum perutili artificio contextum adjecisset. Fas sit mihi, Viri præstantissimi aliorumq; multorum eodem laboris genere illustrium, quos nominatim memorandi hic locus non est, vestigiis pro brevi meæ facultatis modulo insistere.

Moras interim (quæ mihi non minùs, quàm ipsi, sunt admodum molestæ) indignatur Bibliopola. Rerum verò nostrarum cursum haud parum retardavit et suspendit præli, sub quo stant

* Duo Postremi, quibus amplissimum ad priores Supplementum continetur, jamdiu excuss, unâ cum Indice prædibant.

dant *Annales*, longinquitas. Si enim tam procul non abesset, singuli (utî excudebantur) *Quaterniones* ad me potuissent transmitti: negotii onus particulatim divisum humeris leviùs incubuisset, et expeditiùs processisset; cujus moles tota simul et semel ingruens me tantùm non obruit. Verùm ne fortè, quoniam id expectatione (quæ dilationem minimè gentium patitur) lentius procedit, ignaviæ insimuler; visum est in antecessum te certum facere, qualem velim à me expectes *Indicem*: ut, cùm scias, quàm operosum mihi insistat pensum, hæc tarditas et procrastinatio minùs odiosa habeatur.

Index, quem molior, non nuda tantùm librorum authorùmq; nomina complectetur; sed *titulos*, quantum ad brevem notitiàm sufficiat, declarabit; et quo loco annòq;, per quem *typographum*, necnon quâ voluminis formâ libri prodierint, indigabit. Paulum itaque est, quod intersit aut differat à præcedentibus *Arxnalium Catalogis* hic *Index*; nisi quòd in illis libri juxta annorum, in hóc juxta *Alphabeti* seriem; in illis singulæ uniuscujusq; libri editiones (id enim requirebat tempus, quo evulgabantur, diversum) dispertitæ, in hóc omnes sub unum conspectum collectæ sistantur; in illis rei quæsitæ indagatio sit non adeò prompta, in hóc statim obvia; in illis memoria locis variis distrahatur, in hóc per compendium reficiatur.

Porro cùm *Typographicæ Historiæ* ratio exigat frequentissimam rei literariæ virorùmq; in regionibus diversis literatorum mentionem; in *Indice* reperiet lector compendiaras *Typographorum* præsertim, et *aliorum* subinde, qui bonarum literarum studio et culturâ insignes suas ad *Typographiam* promovendam symbolas cer-

tatim contulerunt, *vitas*; copiamq; rerum eodem pertinentium, quas hujus Epistolæ non est sigillatim enumerare, miscellaneam.

Præterea quoniam tum in singulos, dum conficiebantur et imprimebantur, *Annalium* Tomos multa irrepperunt errata (humanum est, et omnium maximè meum, errare), quæ deinceps per otium corrigendi, relegendo et diligentius haud absq; tuâ sæpe et amicorum in hujusmodi rebus versatorum ope examinando, fuit potestas; tum post impressos, nova plurima et mihi prius incognita sese ultro obtulerunt, aut mecum fuerunt aliunde communicata; non pauca item obscura et dubia clariorem lucem fidemq; certiore acceperunt; illa omnia, asteriscis aut obelis distincta, *Indici* (qui ex recenti materiæ accessione fiet multò auctior) suis quæque locis inferentur.

Denique ne lectori, cui vacaverit aut libuerit omnia minutatim perquirere, succincta hæc rerum in *Indice* expositio non satisfaciat; eum ubique ad Tomos singulos numerus cujusque paginæ lineæq; adjunctus remittet.

Habes jam, Vir Peritissime, mei totius *Indicis* prospectum: nec difficilis erit conjectura, quantum laboris in hujus constructionem sit infumendum; quantum tædii devorandum; quantum temporis in materiâ, tam ficcâ (ut ita dicam) aridâque et ingrâtâ, conterendum; quot Alphabetorum diagrammata [*διαγράμματα* et *προδιαγράμματα*, si Dialecticè loqui liceat] describenda, antequam universus iste apparatus in *unius Alphabeti* ordinem, qualem (quoad per me potest) servare mihi constitutum est, digeratur.

At mihi videor te increpantem audire et in-
clamantem, *Obe jam satis est, obe*—Id oro nihilo-
minus amici importunitati indulgeas, ut hæc di-
utius

utius te tantisper detineat Epistola, dum unum, ex quo reliqua omnia æstimes, exemplum proferam.

Fiat hoc, sine, in Cicerone, summo illo Latinæ eloquentiæ principe, specimen.

Ciceronis opera omnia integra,

<i>sine Commentariis;</i>	} per varios typographos; diversis locis, formis; continuâ annorum serie disposita.
<i>cum Commentariis:</i>	

Eadem, ex Aldinâ Officinâ; singula diversis annis, in 8^{vo}.

Operum partes complures, diversis annis singulæ: in 4^{to}. apud Michaëlem Vascosanum:

*Joan. Lodoicum Tiletanum;
Franciscum Grypbium;*

in 8^{vo}. apud Simonem Colinæum:

Aliquot in fol^o. apud Mich. Vascosanum:

in 8^{vo}. et 12^o. apud Franc. Grypbium:

in 4^{to}. et 8^{vo}. apud Sim. Colinæum:

in 4^{to}. apud Jodocum Badium:

in fol^o. 4^{to}. et 8^{vo}. apud Joannem Roigny:

in fol^o. 4^{to}. 8^{vo}. et 12^o. ap. Rob. Stephanum:

in 8^{vo}. apud Franciscum Stephanum:

in 4^{to}. et 8^{vo}. apud Carolum Stephanum:

in 8^{vo}. apud Henricum Stephanum:

in 12^o. apud Mamertum Patissonum:

in 8^{vo}. apud Rob. Stephanum juniorem;

Antonium Stephanum:

in 4^{to}. et 8^{vo}. apud Gulielmum Morelium:

in 4^{to}. apud Adrianum Turnebum,

Joannem Bene-natum,

Federicum Morellum:

in 4^{to}. et 8^{vo}. apud Claudium Morellum:

in 4^{to}. ex officinâ Joannis Libert, et Cramoisiânâ.

Singularibus hîsce editionibus expositis; quas, partim ob famam diligentiamq; *Typographorum*, partim ob *Typorum* elegantiam, nec minùs eo quòd *rariùs* occurrant, nôsti curiosis in pretia semper fuisse; pergo ad

Ciceronianorum operum portiones singulas; sine Commentariis; aut cum Commentariis; prout à primâ Typographiæ origine, per varios passim typographos, variis annis, locis, formis lucem aspererunt:

Rhetoricæ: Orationum:

Epistolarum: Philosophiæ.

Ciceronianorum Operum Index octodecim paginas in 4^{to} manuscriptas implet.

Satis tibi nunc (nisi fallor) esse compertum spero, quâ animi intenti pertinaciâ, quàm assiduo et longo labore opus sit, ut tot res variæ, tam fusæ latèq; dissipatæ, conquirantur; conquisitæ ad unum caput reducantur, et ordine commodo disponantur; demum, unâ sæpe plus vice, manu (nam non eâ sum dignitate, ut amanuensi utar) meâ describantur; antequam exemplar accuratum prælo committi possit. Quos in hóc arduo opere progressus fecerim, ipse testis oculatus fuisti.

Non est acutissimi (fateor) ingenii, non altissimæ eruditionis, *Indices* contexere. Majorem tamen nil molestiam editori, nil lectori utilitatem affert: cumq; rei cujusbet necessitas ex ipsius utilitate oriatur, et in eâdem consistat; quidni affirmem nihil ferè esse magis necessarium? Non itaq; sum sollicitus, quantillo esse ingenio, quàm parum eruditione videar valere, dum literatorum commodis quomodocunque

in-

inserviam. In construendis ædibus, operarius bajulúsq; non minùs architecto prodest.

Sub anni proximè elapsi finem, infirma adeò me afflixit valetudo, ut vita propè in discrimen adduceretur. Tunc tamen minimè cessavi: et id de me tibi omnibúsq; persuasissimum volo, me nunquam cessaturum, donec meam hanc opellam reddidero literatis gratam et utilem; quódq; institui, quàm citò per rei difficultatem meámq; valetudinem licebit, ad finem nemini magis quàm mihi optatum perduxero.

Vale, Vir Dignissime; mihiq; et meis conatibus, pro more tuo, favere perge.

Ex Muscolo Kalendis Juniis. CIOIOCCXXXI.



We are obliged, for want of room, to refer the Literary News, or the present State of Learning, to the next Number.

Des Livres nouveaux que N. PREVOST & Comp. ont reçus des Pays Etrangers, pendant le Cours du Mois d' Avril & May 1731.

CATALOGUS Librorum in omni facultate, apud Nicolaum Prevost, Socioſque Venalium. Pars 2. cum Indice Authorum Alphabeticò: Being a Catalogue of Books in all Faculties, ſold by Nicholas Prevost, and Comp. Part 2. with an Index of the Authors of the Books contained in this ſecond Part, and a Catalogue of Italian and Spaniſh Books. 8vo. London, 1731.

The Religious Ceremonies and Customs of the ſeveral Nations of the Known World, repreſented in above an Hundred Copper Plates, deſigned by the famous Picart: Together with Hiſtorical Explications, and ſeveral Curious Diſſertations. Written originally in French; now publiſh'd in Engliſh, with very conſiderable Amendments and Additions. 3 Vol. fol. London, N. Prevost, 1731.

Memoires de l'Academie Royale des Sciences, contenant les Ouvrages adoptez par cette Academie avant ſon Renouvellement en 1699. 5 Vol. 4to. à la Haye, 1731.

Hiſtoire de Genève, par Mr. Spon, reſtiſſée & augmentée par d'amples Notes, avec les Actes & autres pieces ſervant de preuves à cette Hiſtoire. 2 Vol. 4to. & 4 Vol. 12mo. A Genève, 1730.

Supplement à l'abregé de l'Hiſtoire des Plantes uſuelles, par Mr. Chomel. 12mo. Tome 3^{me}. à Paris, 1730.

Franciſci Maſcleſ Grammatica Hebraica à punctis aliisque inventis Maſſorethicis libera, acceſſerunt in hac Secunda Editione tres Grammatica, Chaldaica, Syriaca & Samaritana, ejuſdem inſtituti. 2 Vol. 12mo. à Paris, 1730.

Principes généraux & raiſonnés de la Grammaire Françoisſe; par Demande & Réponſe, par Mr. Reſtant, 12mo. à Paris, 1730.

Nouvelle Introduction à la Geometrie pratique tirée des meilleurs Auteurs; dreſſée & miſe dans un ordre tres methodique pour l'Inſtruction des Cadets des Troupes du Roy, & pour tous ceux qui veulent entrer au Service Militaire de S. M. par le Chevalier Daudet, 3 Vol. 12mo. à Paris, 1730.

Uſage des Poſtes chez les Anciens & les Modernes. 12mo. à Paris, 1730.

Le Miniſtre Public dans les Cours Etrangères, ſes Fonctions & ſes Prérogatives. Par le Sieur de la Sarrax du Franquigny. 12mo. à Paris, 1731.

The Life of Mr. Cleveland, natural Son of Oliver Cromwell; written by himſelf. 2 Vol. 12mo. London, 1731.

HISTORIA LITTERARIA:

OR, AN
EXACT AND EARLY ACCOUNT
OF THE MOST
VALUABLE BOOKS

Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos iidem.*———*Lucret.*

NUMBER XI.

Being the Fifth of VOL. II.



L O N D O N:

Printed for N. PREVOST, over-against *Southampton-*
street, in the *Strand*; and E. SYMON, in *Cornhill*.

M.DCC.XXXI.

(Price One Shilling.)

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HISTORIA LITTERARIA.

ARTICLE XLIII.

Description de la Ville de *Lisbonne*, où l'on traite de la Cour de *Portugal*, de la Langue *Portugaise* & des Moeurs des Habitans; du Gouvernement, des Revenus du Roy, & des ses Forces par Mer & par Terre; des Colonies *Portugaises* & du Commerce de cette Capitale, &c.

That is,

A Description of the City of Lisbon, with an Account of the Court of Portugal, of the Portuguese Language, Manners of the Inhabitants, Government, the King's Revenues and Sea and Land-Forces, of the Portuguese Colonies, and Trade carried on by that Metropolis. Paris, 1730. 1 Vol. 12mo. P P. 268.

AS the Author of this Piece lived a long time in *Lisbon*, he is thereby enabled to give the present Account of that Metropolis, Court, and Kingdom, in which he relates nothing, as we are told in the Preface, but

Nº. XI. 1731.

Ff

what

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what is, to his certain knowledge, entirely agreeable to Truth. The Subjects he treats of are the following, *viz.* the City and Court of *Lisbon*, the Language and Manners of the *Portuguese*, the Government, the King's Revenues, his Sea and Land-Forces, the *Portuguese* Colonies, and the Trade carried on by the Metropolis. As each of these Subjects is worthy our attention, we shall impart to our Readers such of the Author's Observations relating thereunto, as may thoroughly acquaint him with them.

OUR Author begins by giving us a very particular and exact Description of the City of *Lisbon*, which is the Metropolis of the Kingdom, the Seat of the Court, of a Patriarch, an Archbishop, and of the first Parliament of *Portugal*. Some Writers are of opinion, that *Lisbon* owes both its Origin and *Latin* Name *Olyssipo*, to *Ulysses*, who on his return from the Siege of *Troy*, being driven thither, laid, say they, the first Foundations of that City. But the resemblance, which the words *Ulysses* and *Olyssipo* bear to each other, is by no means a satisfactory, tho' it be the only, Proof of what they advance. This great City stands upon seven Hills by the River *Tajo* or *Tagus* about three Leagues from the Sea-side. The Mouth of the River is about a League over, but divided by Rocks under water into two Channels, each of them guarded by a Fortres, so that no Vessel can come in or go out without being within Cannon-shot of one of the two Fortresses. The one is called by the *Portuguese* *Torre do Bugio*, and the other *Sam Yiam*; in this is to be seen a Culverin which carries a 26 Pound Ball, and which the *Portuguese* found in

in the Town of *Diu* when the *Indians* submitted to them. Our Author after describing these and several other Forts, as well as the Monasteries, Country-Houses, Villages, &c. which are pleasantly situated along the River-side, comes to describe the City itself, and tells us that they reckon in it forty Parishes, upwards of twenty thousand Houses, about thirty five thousand Families, which, they think, may amount to two hundred and fifty thousand Souls. In the Year 1716 the City of *Lisbon* was divided into two Districts; the one was called the Eastern, and the other the Western District; this Division was occasioned by the Creation of the Patriarch, whose Diocese lies in the Western District, as that of the Archbishop, in the Eastern. Since that Partition all Contracts and Instruments in Law, that do not mark in which of the two Districts they were executed, are declared null; and the Merchants commonly take care to distinguish them both in their Bills of Exchange and their Letters. The Patriarch officiates in the King's Chappel on all Sundays and Festivals, always attended by eighteen Canons, who are allowed by the Pope to wear the Mitre in time of Service, When he goes abroad he is always preceded by one on horse-back who bears the Patriarchal Cross; next to him comes the Patriarch himself in a stately Litter surrounded by twenty Footmen; he is followed by four exceeding magnificent and sumptuous Coaches, all of an extraordinary Size, and drawn by six Mules; the first, which is the Coach of Honour, is empty; the other three are filled with the Gentlemen of the Patriarch's Retinue. All this is at the King's Expence, who likewise

allows a thousand Crusades a Year to each of the Canons. The present, and first, Patriarch is *Dom Thomas d'Almeida*, Brother-in-law to the Prime Minister, and heretofore Bishop of *Porto*. The Canons are all of the best Families of the Kingdom, and rank with Bishops; they commonly go abroad in Litters, followed by six Footmen, &c. Our Author describes here the King's Palace, the Arsenal, the Churches, Monasteries, Hospitals, Colleges, Academies, Squares, and even the Streets of *Lisbon*; but, as there is nothing in these Descriptions worthy particular notice, we shall close this Chapter with the Account our Author gives us here of a very extraordinary (nay incredible) Gift of Nature, which, says he, a young *Portuguese* Lady, married to a *French* Merchant, Native of *Bayonne*, is endowed with. This extraordinary Gift consists in the marvellous Vertue of her Eyes, which draws Crouds of People to her, and raises Admiration in all that converse with her. Her Eyes have had, even from her Childhood, these two amazing qualities, *viz.* to see through human Bodies just as if they were transparent, and to penetrate into the Earth, tho' nothing appears in her Aspect but what is common with her to many others, having only her Eyes somewhat large, and extremely beautiful. The most hidden Maladies and secret Distempers of human Bodies lie open to her Eyes; her Sight has been even impaired for some time by only looking into Bodies infected with venereal Diseases. She clearly distinguishes the Distribution and Circulation of the Blood, the Formation of the Chyle, and all the Changes which the Aliment receives as it passes thro' the Alimentary Duct. When a

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Woman has gone seven Months with Child, she can tell her, and has told it to many, without ever being mistaken, whether she shall be brought to bed of a Boy or a Girl. Her Sight penetrates into the Bowels of the Earth, and she has often discovered Springs thirty and forty Fathom under ground. She exactly tells the Course of Water, how deep it is from the Surface of the Earth, and distinguishes the different Colours and Qualities of the *Strata* or Layers of Earth between the Surface and the Spring. Tho', regularly speaking, she enjoys the Advantages of such a prodigious Sight only in the Morning, and while she is still fasting, yet she finds it now and then more piercing in the Afternoon, if she happens to take a Nap after Dinner. She then sees not only thro' the Skin, as in the Morning, but likewise thro' the Clothes; but this, we are told, happens very seldom. At all the Changes of the Moon her Sight is troubled with a great many Atoms she discovers in the Air, and which to her appear yellow, and which occasion an intolerable itching in her Eyes, so that she cannot help rubbing them, tho' she knows that this is always attended by the loss of their extraordinary Vertue for some time. This is, in short, what our Author relates here, and indeed with a great deal of Gravity, of his sharp-sighted Lady. He adds, that however incredible such a Gift of Nature may appear to those that hear it from him, yet he can by no means doubt of it, having been an Eye-witness of the marvellous Effects he relates. The King, his Ministers, all the Quality, and learned Men of *Portugal*, know by repeated Experience that this Virtue is real, and not, as some of his Rea-

ders will think it, chimerical and imaginary. The King has honoured her with the Title of *Dona*, and has lately given her the Power of nominating one to be admitted among the Knights of the Order of Christ, since she herself is incapable of receiving such an Honour. This, says the Author, is well known to the whole Kingdom, and to doubt of it would be the same as to doubt whether the Sun shines at Noon-day. We are not a little surprized that he should forget to mention the Inquisition; for this Tribunal assumes to itself, wherever it prevails, the whole Power and Authority to judge of all extraordinary Gifts, whether natural or supernatural, obliging every one to submit to its Decisions, and frame their Judgments by that Standard.

IN the second Chapter our Author describes the Court of *Portugal*, but premises a short Account of the first Rise of that Monarchy, how it was re-united to *Spain*, and lastly, established in the Family of the Duke of *Braganza*. To this purpose he tells, that Count *Henry* of *Burgundy*, descended from the Royal Family of *France*, laid the first Foundations of that Monarchy in 1089. This Prince, prompted by a Thirst of Glory, passed into *Castille* about the End of King *Ferdinand's* Reign, and there signalized himself on all Occasions, not only under *Ferdinand*, but likewise under his Successor *Alphonso*, who rewarded his Courage, Bravery and Conduct, by giving him his Daughter *Theresa* in Marriage, with the Province of *Portugal* for her Portion. Of this Province Count *Henry* formed a small Sovereignty, and increased it by several Conquests upon the *Moors*. He died in 1112. *Henry* contented him-

himself with the Title of Count, but his Son *Alphonso*, after having quelled the Troubles which the Ambition of his Mother had raised in the State, and obtained several Victories over the *Spaniards* and *Saracens*, caused himself to be proclaimed King of *Portugal*: and in order to ascertain the Crown to his Posterity, and establish good Regulations in the Kingdom, convened the States who drew up the fundamental Laws of that Constitution; in virtue of which, the Males are to inherit the Crown, and upon Failure of Issue-Male, the Infanta, provided she marries a *Portuguese* Nobleman. This Monarchy, about five hundred Years after it had been founded, was subjected to the Yoke of a foreign Prince. Our Author gives us the following succinct Account of this Revolution. *Dom Sebastiano* King of *Portugal*, being killed in the prime of his Age in a Battle against *Abel-Melec* King of *Fez* and *Morocco*, the Crown fell to his Grand-Uncle *Henry*, Cardinal and Archbishop of *Evora*. As there was no hope of the Cardinal's having Issue, both in consideration of his great Age, and the Vow of Chastity annexed to Holy Orders, the Presumptive Heirs presented themselves to the States of the Kingdom in order to prosecute their Rights, and make good their Titles before the Cardinal's Death. The Pretenders were *Philip II.* King of *Spain*, the Duke of *Savoy*, the Duke of *Parma*, *Catherine* Wife to *John* Duke of *Braganza*, *Dom Antonio* Prior of *Crato*, *Catherine de Medicis* Queen of *France*; the Pope, who claimed the Right of nominating a King, because that Kingdom, said he, was a Fief of the Holy See, to which the Piety of the antient Kings of *Portugal* had subjected it, and likewise

by reason of its being actually possessed by a Cardinal, whose Spoils belonged to the Holy Chamber. In the mean time the Cardinal dying, after a short Reign of seventeen Months, his Will was opened by the Grandees, who found nothing in it relating to his Successor, excepting that *he left the Crown to him whom it belonged to by Right*. Upon this, while the Rival-Powers were busied in consulting the Universities, as if they intended to submit to their Decisions, *Philip II.* who was Grand-Nephew to the deceased King, having raised a strong Army, and fitted out a powerful Fleet, under pretence of making War upon the *Mahometans* in *Afric*, threatened the *Portuguese* with Fire and Sword, if they did not acknowledge him, without delay, as their lawful Sovereign, and Heir to the Crown. Notwithstanding these Threats, *Dom Antonio*, natural Son to *Lewis* the Cardinal's Brother, was by the Populace proclaimed King at *Samtarem*, and as such received into the City of *Lisbon*. This News was no sooner heard in *Spain*, but the Duke of *Alva*, by the King's Order, entered *Portugal* at the head of a strong Army, and at the same time the Marquis of *Santa Cruz* appeared with a numerous Fleet upon the Coasts. *Dom Antonio* on his side drawing together his Forces, took the Field, but was entirely defeated near *Alcantara*, from whence he saved himself by flight into *France*. This Victory put the *Spaniards* in possession of the Kingdom of *Portugal*, which continued united to the Crown of *Spain* till the Reign of *Philip IV.* when the Grandees, and most of the Nobility, headed by the Archbishop of *Lisbon*, formed a Conspiracy in order to shake off the *Spanish* Yoke,

Yoke, and call the Duke of *Braganza* to the Crown, he having an uncontestable Right to it. As *Spain* was then engaged in a troublesome War with *France*, and diverted by the Revolt of *Catalonia*, the *Spaniards* were in a few days driven out, and the Duke of *Braganza* acknowledged, and proclaimed King in all the Cities of *Portugal*. The Dominions which had formerly belonged to that Crown in *America*, *Afric* (*Ceuta* excepted) and the *East-Indies*, submitted of their own accord, and the Duke of *Braganza* found himself all on a sudden invested with the same Power, and as large Dominions, as had been enjoyed by any of his Ancestors.

AFTER this short Account, our Author describes the Court of the present King *John V.* beginning by those of the Royal Family. The King, says he, who is Grand-Child to the Duke of *Braganza*, is a Prince of a proper Size, noble Aspect, majestic Air, and *exceeding well-shaped*. He wears no Clothes but what are made at *Paris*, which (of course) are extremely magnificent, and of the best Fancy. To a *French* Man, this makes him a Hero. The Queen is tall, of a sweet Aspect, and *well-shaped*. The Princes her Sons, the Princess her Daughter, are all very amiable; the Princess is very ingenious, and *exceeding well-shaped*. The Princess *Francisca*, Sister to the King, is tall, *exceeding beautiful*, and *well-shaped*. 'Tis true, she is very corpulent, but at the same time very nimble, and of a portly Gate. The King has three Brothers: the eldest, called *Dom Francisco*, is very fat, but nimble and active, handsome, of a fine Size, and *exceeding well-shaped*. The second Brother, called *Dom Antonio*, is
some-

somewhat taller than the King, very handsome, and *exceeding well-shaped*. These two live a very retired Life, and scarce ever appear at Court. *Dom Emmanuel*, the youngest Brother of all, distinguished himself in two Campaigns against the *Turks*, under Prince *Eugene*. Prince *Joseph*, the King's natural Brother, wears a Clergyman's Dress, but is not in Orders. The Princess *Dona Louisa*, the King's natural Sister, is married in second Marriage to the Duke *Donjaime*, her first Husband's Brother, but has no Issue by either of them. Our Author has forgot to tell us, that these three are *well-shaped*; perhaps they do not employ *French* Taylors who always either find, or make, fine Shapes.

THE whole Body of the *Portuguese* Nobility is divided into three Ranks or Orders; of which the first is composed of Dukes, the second of Marquisses, and the third of Counts. Out of one of these three Ranks the King chooses Subjects for all the chief Employments whether Civil or Military. There are but four Dukes, *viz.* the Duke *de Cadaval*, the Duke *Donjaime* his Son, the Duke *de Lafoes*, Son to Prince *Dom Miguel* the King's natural Brother, who was drowned in crossing the *Tajo* in 1724, and the Duke *d'Alveiro*, who lives in *Spain* under the Title of the Duke *de Banbos*. The Duke *d'Alveiro* carried a Cause in 1724, which had depended from the Revolution to that time. The Judgment given in his Behalf invested him with an Estate worth two hundred thousand Crusades a Year, which had been annexed to the Crown. He is the only Duke *de juro e berdade*, that is, the only Duke by Birth-Right; the others are only by Favour; neither do their Children always inherit their Title.

Title. They reckon ten Marquisses, and about thirty Counts. There are only two hereditary Marquisses, viz. the Marquis *de Cadaval* and *d' Abrantes*. The number of the hereditary Counts is likewise very small; for the King, regularly speaking, grants all these Titles for one, or, at the most, for two Lives, with a design thereby to keep the Nobility in a greater dependance on the Crown. These three Ranks comprize the whole Body of the Nobility; the others are either Gentlemen or Plebeians. The Prerogatives of the Gentlemen are, that they are capable of being preferred to some Employments, from which the Plebeians are commonly excluded; and are allowed to go into the King's first Anti-Chamber, called *primera Caza do dossel*, that is, the first Chamber where there is a Canopy or Cloth of State. Our Author tells us here, that in 1724, a *Swiss* Gentleman, named Mr. *la Porta*, Native of *Lausanne*, appeared at the Court of *Lisbon* to sue for the Estate of *Dom Antonio* (who had been proclaimed King of *Portugal* in the time of *Philip II.*) in Right of his Wife, who was descended of that Prince in a direct Line; that he was favourably received by the King; but cast at Law after his Cause had been heard in a full Court, because *Dom Antonio* had been declared by *Philip* a Traytor to his Country, and his Estate in virtue of that Sentence, forfeited to the Crown.

As to the Language and Manners of the *Portuguese*, which are the Subject of our Author's third Chapter, we are told, that their Language is a mixture of bad *French* and *Spanish*, with some *Moorish* Words. They have some good, and a great many very bad, Qualities.

lities. They are, generally speaking, of a very jealous, dissembling, revengeful, and proud Temper. They have a great deal of Life and Mettle, are extremely attach'd to their Prince, secret, generous, charitable to their Relations, and very sober. They are a most litigious Race, always at Law with one another, tho' the Plaintiff be obliged (if it goes against him) to pay to the King the tenth part of what he sued for. The young Women are allowed by Law, provided they be of Age, to dispose of themselves in Marriage according to their Inclinations, even without the Consent or Approbation of their Parents. If in *Portugal* the first Duke's Daughter should take a fancy to a Footman, her Father could by no lawful means prevent her being married to him, or keep her Fortune from her after Marriage. In such cases the Suitor applies himself to the Great Vicar, who immediately summons the Woman to appear before him, and if he finds her fixed in her Resolution, grants her Leave to marry the Man she likes, however disadvantageous and unequal the Match may otherwise be. But most of the *Portuguese* Women are by their Parents shut up in Monasteries, of which there is a prodigious number in *Lisbon*, and some of 800 Nuns. The Reader will find here some Account of the Inquisition, and how it proceeds against the *Jews*; of the *Portuguese* Physicians, and the Remedies they use; of the public Processions, Feasts, Solemnities, &c.

IN the fourth Chapter our Author describes the different Councils by which all Civil, Military, and Criminal Matters are regulated. He tells us, that the King constantly gives Audience

dience three times a Week to all his Subjects, not excepting even the Negroes and Slaves; that this endears him to the People, but not at all to the Grandees, who are afraid to oppress those whose Complaints have such an easy access to the Throne. To this purpose they make him say; that his Grand-Father feared the Grandees, that his Father both feared and loved them; but, as for himself, he neither fears nor loves them. The Revenues of the Crown, according to our Author's Computation, amount to sixteen Millions of Crusades a Year.

As to the Sea and Land-Forces, which our Author treats of in his fifth Chapter; the King of *Portugal* maintains a Standing-Army, consisting of ten thousand Foot, and three thousand Horse. Most of the Officers belonging to the Infantry are the Grandees Domestics; for a *Portuguese* Gentleman thinks it beneath him to serve in the Infantry. A Captain of Foot has 25 Crusades a Month, and a Captain of Horse 50. The Foot-Soldier's Pay is about three Half-pence of our Money a Day, with a Pound and a half of Bread; the Pay of the Cavalry amounts to about Six-pence a Day. When a Soldier deserts, his Parents are obliged to find another in his room, and furnish him with Clothes. The Generalissimo of the *Portuguese* Troops is Saint *Antonio* of *Padua*; he was invested with that Dignity by the late King *Dom Pedro*, who drew up the Commission himself, and sent the Saint's Picture with it in a magnificent Litter to the Army, where he was received with all the Honours due to his Character. Since that time the King of *Portugal* goes constantly every Year

Year on the Eve of his Feast to assist at Vespers in his Church, carrying with him three hundred thousand *Reis*, which Salary was settled upon him when he received his Commission.

THE Fleet consists of fifteen or twenty Men of War, from fifty to ninety Guns; some of these are employed to convoy the Fleets that go to the *Indies*, and others to clear the Coasts of the *Algerine* and *Saletine* Rovers; but most of them lie unrigg'd in the Harbours. The Captains, if Foreigners, receive an hundred Crusades a Month, and seven and a half more a Day, when at Sea, to defray the Charges of their Table; if Natives, they have only twenty seven Crusades and a half a Month; but at Sea are upon the same footing with the Foreigners.

IN the sixth and last Chapter our Author treats of the *Portuguese* Colonies, tells when and by whom they were first discovered, what each of them produces, gives a minute account of the Trade, in all its Branches, carried on as well by the *Portuguese* as by other Nations, of the Privileges each of the Trading-Nations enjoys, &c. From what we have taken notice of here, and observed elsewhere in epitomizing the Works of *French* Travellers, we may conclude that their Characteristic is always to insert some very extraordinary and incredible Stories. If they find nothing *surprenant* and *étonnant* (i. e. in *English*, no notorious Falshood) related by the old Women of the Countries they travel into, they have recourse to Invention, and relate with great Gravity, *tanquam solium recitarent Sybillæ*, what no old Woman could ever have dreamt on.

ARTICLE XLIV.

Nouvelle Introduction a la Geometrie Pratique, tirée des meilleurs Auteurs, divisée en deux Parties; dressée & mise dans un ordre tres-methodique pour l'instruction des Cadets des Troupes du Roy, & pour tous ceux qui veulent entrer au Service Militaire de sa Majesté. Dedicée a Monseigneur d'Angervilliers Ministre & Secrétaire d'Etat de la Guerre. Par le Chevalier DAUDET, Ingenieur, Geographe Ordinaire du Roy, et de la Reine.

That is,

A new Introduction to practical Geometry, drawn from the best Authors, divided into two Parts, and digested into good Order for the Instruction of the Cadets of the King's Troops, &c. By the Chevalier DAUDET, Engineer, and Geographer in ordinary to the King and the Queen. Paris, 1730. 3 Vol. 12mo.

THIS Work will be of great use to such young Gentlemen as serve, or intend to serve in the Army. The Author explains with great Perspicuity, good Method, and few Words, the practical and most useful Part of Geometry. The whole Work is divided into two Parts. To the first, which is subdivided into five Articles, the Author has prefixed a short Treatise of Arithmetic by Letters and Num-

Numbers. The first Article contains the Definitions of the general Terms, and of the Principles of Geometry; to which is annexed a Treatise of Proportions. In the five other Articles he treats of such *Definitions* and *Principles* as relate to *Lines, Angles, Superficies's* and *Solids*. The second Part is divided into eight Articles and two Volumes, comprizing all such Problems as are necessary for the right understanding of the practical Part of Geometry. In the sixth, seventh, and eighth Article, the Author treats of Mechanics, Hydraulics, and all the warlike Engines that are now in use. He has collected with great Care and Judgment what the best Authors have written upon these Subjects, and studied throughout the whole Work to adapt his Demonstrations to the meanest Capacities.

A R T I C L E XLV.

Traité de l'Art Metalique, extrait des Oeuvres d'ALVAR-ALFONSE BARBA, celebre Artiste dans le Mines du *Potozi*; auquel on a joint un Memoire concernant les *Mines* de *France*; avec un *Tarif* qui demontre les Operations qu'il faudroit faire pour tirer des ces *Mines* l'*Or* & l'*Argent*, qu'en tiroient les Romains lorsqu'ils estoient Maitres des Gaules. Ouvrage enrichi de Figures en Taille-douce, &c.

That is,

A Treatise of the Metallic Art, being an Abstract of the Works of ALVAREZ-

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ALFONSO BARBA, a famous Artificer in the Mines of Potosi; to which is annexed a Memorial touching the Mines of France; with a Tariff shewing by what Operations Gold and Silver may be now drawn from those Mines, as well as when the Romans were Masters of Gaul. With Copper-Plates, &c. Paris, 1730. 1 Vol. 12mo. P P. 264.

THE Author of this Piece printed in 1729 a few Observations touching the Mines of France, with a design to give that Court some notion of the Gold and Silver that lie hid in them, as he had discovered by frequent Experiments, and offered to make appear to such as the King should appoint to examine into the Matter. Some Copies of these Observations being spread abroad without the Author's knowledge, he was prevailed upon by Persons conversant in the Metallic Art to reprint them for the benefit of the Public. He has prefixed to them an Abridgment of the Works of Alvarez-Alfonso Barba, Curate in the City of Potosi, and a Classic Author in this Science, to whom he owns himself indebted for the Knowledge he has acquired, and the Discoveries he has made in the Metallic Art. The Reader will find here all the Operations of discovering, digging up, calcining, refining, &c. of Metals, explained in a very easy, clear, and methodical manner, and most of them represented in Copper-Plates. The Author, who has spent most of his Life (and his whole Estate) in this Study, maintains, that Mines are

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to be found in the *Pyrenean* Mountains as rich as those of *Peru*; adding, that he advances nothing but what he can make evidently appear, his Knowledge being founded upon Experience, and Principles no less evident than any in the Mathematics.

A R T I C L E XLVI.

Rerum Italicarum Scriptores, &c.

That is,

The Italian Historians from the Tear of the Christian Era 500 to 1500, &c.
By LEWIS-ANTHONY MURATORI.
Milan, 1726.

THE Pieces contained in the second Part of the second Volume of Mr. Muratori's Collection, are the following.

1. *Ermoldi Nigelli de rebus gestis Ludovici Pij Car-men Elegiacum.*

1. *The Actions of the Emperor Lewis the Pious,* described in Elegiac Verse by *Ermoldus Nigellus*. The Author of this Piece, which has never before been published, was a Benedictine Monk, and, as we may conjecture from his Work itself, Abbot of a Monastery in *Languedoc*. He flourished under the Emperor whose Actions he describes, and was by him banished, (for what Crime we know not,) and confined to the City of *Strasburg*, as appears from the following Verses:

*Hoc tibi, Cæsar, opus stolidæ crocitate cicuta
Porrigit Ermoldus, exul, ægenus, inops.
Veridicis poteris forsân cognoscere verbis,
Criminis objecti me minus esse reum.*

Non

*Non tamen excuso me illius, crede, reatus,
Infelix quo sum trusus in exilium.
Hæc quoque dum canerem Strazburc custode tuebar
Delicti proprii conscius atque reus.*

This Poem regained him the Emperor's Favour, by whom he was sent Embassador to his Son *Pepin* in 834. Tho' he was a Monk, yet he served in the Emperor's Army against the Rebels of *Bretagne* in 824, as he acquaints us in the following Verses, where he gives us an account of that Expedition:

*Huc egomet scutum humeris, ensæque revinctum
Gessi, sed nemo me feriente dolet.
Pippin hoc aspiciens risit, miratur, & inquit:
Cede Armis, Frater: litteram amato magis.*

Pepin had reason to laugh seeing a Monk thus accoutred, and to bid him not meddle with Arms, but mind his Books. However, it is certain (as *Thomassinus* plainly shews, Part III. Lib. 1. Cap. 40. de Benefic.) that the Ecclesiastics were not antiently exempted from serving in the Army, not even the Bishops. Tho' this Piece deserves no great Esteem, as a Poem, yet, as it gives us great light into the History of those Times, it is, on that account, very valuable. The Author relates, and extols the Exploits of the Emperor *Lewis* his Hero, mentions the chief Ministers of his Court and Officers of his Army, greatly commends, and on all occasions, the Empress *Judith* his Wife, and touches upon the most minute Particulars of their Actions. He minds no Quantities of Syllables, and now and then falls into some very strange Mistakes; such, for instance, is that in the following Verses:

Si Maro, Naso, Cato, Flaccus, Lucanus, Homerus, Tullius, & Macer, Cicero, sive Plato.

Where he takes Tully to be a different Author from Cicero. Perhaps he knew that Tullius and Cicero are two Names belonging to the same Man, but divided them thus *metri gratia*. The Manuscript Copy of this Piece is lodged in the Imperial Library of Vienna.

*Annales
Lam-
beciani.*

2. *Annales Lambecciani*. These Annals were composed in the time of Charlemagne, and contain the chief Things transacted by the French Emperors from the Year 714 to 803; and are therefore called *Annales Francorum*, and likewise *Annales Lambecciani*, because Petrus Lambeccius, Library-keeper to the Emperor, published them the first.

*Fragmen-
tum Con-
cilij Ro-
mani.*

3. *Fragmentum Concilij Romani*. This Council was held in 863 by Pope Nicholas I. Some Canons established in it are mentioned by Baronius, Gratian, Bacchini, and others; but the seven Canons contained in this Fragment found among the Manuscripts of the Ambrosian Library, are mentioned only by Gratian, and have hitherto been looked upon by others as spurious. From one of these Canons it appears, that the Pope was chosen in those days by the whole Body of the Clergy and People.

*Oratio
Anonymi
cujusdam
Episcopi.*

4. *Oratio Anonymi cujusdam Episcopi, &c.* This Oration, never before published, was made, and pronounced in the Roman Council under Pope Nicolas I. in 864, on the following occasion. Lotbarius King of Lorrain, and Son to the Emperor Lotbarius I. divorced his Wife Teutberga, and married, without the Pope's leave, one Waldrada, a Woman of very bad Cha-

Character. *Teutberga* appealed to the Pope, who espoused her Cause, and excommunicated *Theutgaudus* Archbishop of *Treves*, and *Guntherius* Archbishop of *Cologne*, because they approved of the Divorce. The Bias of this Oration is to shew, that the Cause of *Teutberga* and of the two Archbishops ought to be judged by the Pope and the Council; he exhorts them to judge without any Passion, and proposes by what means they should strive to gain over the Emperor *Lewis H.* who favoured his Brother *Lotharius* against the Canons of the Church, and was highly incensed against the Pope for excommunicating the two Archbishops.

5. *Acta Concilij Ticinensis, &c.* This Council *Acta Concilij Ticinensis.* was held at *Pavia* in 876 by *Anspertus* Archbishop of *Milan*, and the Clergy, in order to confer the Crown of the Kingdom of *Italy* upon *Charles* surnamed the *Bald*, who a little before had received the Imperial Crown at *Rome*. This Council contains likewise some Canons relating to the Discipline of the Church, established by the new elected King, and subscribed to by the Archbishop of *Milan*, and the other Bishops of the Kingdom of *Italy*.

6. *Anonymi Salernitani Paralipomena, &c.* *Anonymi Salernitani* This is the remaining part of the Works of the Anonymous Writer mentioned by us in our *Paralipomena.* last Journal, p. 354. He flourished in the tenth Century, and gives a very distinct account of the most remarkable things that happened in the Principality of *Benevento*, in the Dukedom of *Naples*, and in the other Cities subject to the *Lombards*. He dedicates his History to *Pandulfus*, Prince of *Benevento*, *Capua*, and *Salerno*, Duke of *Spoleti*, and Marquis of *Ca-*

merino, who died in the Year 981. He has copied most of his Accounts from *Herchempertus*, and other Writers, and this was what induced *Camillus Peregrinius* only to publish a part of his Works, and not his whole History. However, as he often relates several Particulars omitted by the Authors from whom he borrowed his Accounts, Mr. *Muratori* has thought fit to give us here that part which *Peregrinius* had left out.

*Chronicon
Farfense.*

7. *Chronicon Farfense, &c.* The Author of this Chronicle, never before published, was a *Benedictine* Monk of the Monastery of *Farfa*, and flourished about the middle of the eleventh Century. This Monastery is situate by the River *Farfa*, in the Dukedom of *Spoleti*, distant about forty Miles from *Rome*, and was in ancient times no ways inferior to the famous Monastery of *Monte Cassino*. This Chronicle contains its History from the time it was founded, that is from the Year 681 to 1104, with all the Charters, Bulls, Donations, &c. belonging to the said Monastery.

*Tria Opus-
cula.*

8. *Tria Opuscula nondum edita, &c.* These three Pieces are, some Verses in commendation of the City of *Milan*, composed about the Year 930. A Funeral-Song on the death of *Charlemagne*, by a Monk of the Monastery of *Bobi*; all the Verses of this barbarous Song end with these words, *heu mihi misero*. The Manuscript Copies of these two Pieces are lodged in the Library of the Canons of *Verona*. A Description of the City of *Modena*, written in the time that the City groaned under the Oppression of the *Hungarians*, as the Author acquaints us in the beginning of his Description, that is, about the Year 910. If we believe this Account, the
Christian

Christian Religion was first preached in *Modena*, in the Reign of the Emperor *Jovian*, tho' the *Modenese* produce a long Catalogue of Bishops before that time.

9. *Chronicon Monasterij Novaliciensis, &c.* *Chronicon*
This Chronicle was compiled about the Year *Monasterij*
1060, by an Anonymous Monk of the Mo- *Novalici-*
nastery called now *Novalesa* in *Piemont*. This *ensis*.
Monastery was built about the beginning of
the eighth Century, and soon became one of
the richest and most famous Monasteries of
Italy.

10. *Chronicon Casauriense, &c.* The Author *Chronicon*
of this Chronicle was a *Benedictine* Monk be- *Casauri-*
longing to the Monastery of *Pescaria* in *A-*
bruzzo, of which he wrote the History. The
Monastery of *Pescaria*, called also *Monasterium*
Casauriense and *Sanctissimæ Trinitatis*, was
founded and endowed by *Lewis II.* Emperor
in the Year 866. The Manuscript Copy of
this Chronicle is lodged in the *French King's*
Library; it contains the History of the Mo-
nastery of *Pescaria* from its Foundation to the
Year 1182, in which time the Author flour-
ished. The Abbot of this Monastery was
allowed to wear an Imperial Sceptre instead of
a Crozier-Staff, which Privilege was granted by
the Emperor *Lewis II.* when he founded the
Monastery. The many Charters which make
up the chief part of such Chronicles, and are
written in a most barbarous and uncouth Style,
render the reading of them tedious beyond all
bearing; and at the same time the chimerical
and fabulous accounts, which are to be met
with almost in every Page of the Monkish
Historians, give us just reason to call in
question the Truth of whatever they relate.

*Kalendaris
duo perve-
nista.*

II. *Kalendaris duo pervetusta, &c.* In these two Calendars, which are extremely ancient, are marked not only what Festivals were celebrated by the Church in those days, but also some memorable Events, mentioned in History, with the Day, and often even the Hour on which they happened. The Reader will find the *Egyptian Days* marked with great care in both these Calendars. The *Egyptian Days* were certain Days of each Month generally believed to be ominous, and therefore carefully marked in the Calendars to warn every one, lest he should, thro' Ignorance, undertake any public or private Business on such unlucky Days. They were called *Egyptian Days*, because this Superstition began among the *Egyptians*, and probably owed its birth to their Astronomers. Neither were such Days observed only in the dark Ages, but even in the time of *Constantine I.* as appears from a Calendar of that time, published by *Bucherius* and *Lambecius*. *Lambecius* ingenuously owns, that he cannot so much as conjecture what they meant by *Egyptian Days*, which he found so religiously marked in that Calendar. They are mentioned however by *St. Ambrose* in his Epistle to the Bishops of *Aemilia* in the following words: *Sed aliud est observare gentilitio more, ut qua Luna quid adorandum sit judices, ut puta quintam esse fugiendam, nihilque ea inchoandum: variis quoque cursus Lunæ obeundis negotiis commendare; vel cavere quosdam dies, quemadmodum plerique posteros dies, vel Egyptiacos declinare consueverunt.* *St. Austin* speaks much to the same purpose in his Commentary upon the Epistle to the *Galatians*. *Rolandinus Patavinus*, in the third Book of his Chronicle, cap. 9. relates at length an

Un-

Undertaking which was attended with very bad Success, because rashly begun (says he) on an *Egyptian Day*. Mr. *Muratori* tells us, that these Days are frequently mentioned in a great many ancient Manuscripts of the *Ambrosian Library*, and that particularly, in two he found what follows, expressed in both with almost the same words: *Sciendum est, quod in quolibet mense sunt duo dies Ægyptiaci, id est, ob Ægyptiacis deprebensi: Periti Astrologi in Ægypto quasdam Constellationes nocivas humanis actibus in singulis mensibus invenere, ideoque illos notos hominibus facere voluerunt.*

12. *Vita Sancti Athanasij Episcopi Neapolitani.* *Vita Sancti Athanasij.*
The Author of this Piece was contemporary to St. *Athanasius*, whose Life he writes: they both flourished in the ninth Century. St. *Athanasius* was Son to *Sergius* Duke of *Naples*, and one of the best and most learned Bishops that ever governed that Church: He was unanimously elected by the People and Clergy of *Naples* when he was but eighteen Years old; he died in 872. To the History of his Life is annexed an Account of the Translation of his Body from *Monte Cassino*, where he died, to the City of *Naples*. The Account of this Translation ends with the following Verses; which, tho' we do not understand, perhaps, some of our Readers may.

*Quisquis Athanasij vitam, miraque Beati,
Quæ gessit, legeris talia scripta patris,
Lunissi scito renovavi mente serena,
Præsulis exiguus ductus amore prolis.
Illius ut caream probris prece necne piaculis
Ingrediar summa Elisique Zetam.*

Verona
descriptio.

13. *Verona descriptio*. This Description of the City of *Verona* was written about the end of the eighth Century. The Author commends that City on account of its Churches, public Buildings, Reliques of Saints, &c. Mr. *Muratori* has here inserted various Readings on the History of *Liutprandus* from three Manuscript Copies lodged in the Imperial Library of *Vienna*, and some Emendations on the History of the Anonymous of *Salerno* from an ancient Manuscript of the *Vatican* Library.

A R T I C L E XLVII.

Memoires de l'Academie Royale des Sciences, contenant les Ouvrages adoptez par cette Academie avant son Renouvellement en 1699, &c.

That is,

Memoirs of the Royal Academy of Sciences, containing such Works as were adopted by that Academy, before it revived in 1699. Hague, 1731. 5 Vol. 4to.

THIS Collection contains only such Works as were adopted by, and published in the name of the Royal Academy of Sciences before the Year 1699, when it was set on foot again. All these Pieces were printed in the Royal Printing-House at *Paris*, some in the Size of an *Atlas*, others in a common *Folio*; but, as they are become very scarce, and there is a great demand for them, some Booksellers have

have undertaken to reprint them all in one Body, and of the same Size, satisfied that such an Edition cannot but be very acceptable to the Public. They tell us, in their Advertisement to the Reader, that they have spared no pains to make the Edition both beautiful and correct. Mr. *Gravesande*, public Professor of Astronomy and the Mathematics in the University of *Leyden*, directed the Edition, revised every Sheet before it was printed off, and carefully compared the Plates, after they were engraved, with the Text. Mr. *Albinus*, public Professor of Anatomy in the same University, used no less Care and Attention, with regard to the Plates of Anatomy belonging to the History of Animals. The Editors have thought fit to insert here Mr. *Picard's* Treatise of *Levelling*, tho' not published in the name of the Academy, with a design to give the Public a compleat Collection of that learned Man's Works. They have left out the Treatise of *Percussion* by M. *Mariote*, because it has been often printed, and with Additions, since it was adopted by the Academy. They have likewise omitted several Pieces of Mr. *Huygens*, tho' adopted by the Academy before the Year 1699, because they have been lately printed with his other Works, in four Volumes, the two first by *Vander Aa*, *Leyden*; the other two by *Waesbergen*, *Amsterdam*. They have taken care to correct some Faults of the Press, and small Mistakes which Dr. *Halley* observed in Mr. *Cassini's* Tables for the Satellites of *Jupiter*. It would be useless to give a particular account of the Works contained in this Collection, they being already well known to the Learned, We shall only add a Catalogue of

of them, that our Readers may know what Pieces are to be found in this new Edition.

1. VOLUME, 1. Memoires pour servir à l'Histoire Naturelle des Animaux, redigez par Mr. *Perault*. 2. Suite des Memoires pour servir à l'Histoire Naturelle des Animaux, par le même. 3. Memoires pour servir à l'Histoire des Plantes, redigez par Mr. *Dodart*.

2. VOL. 1. Problemes de M. *Blondel*. Prob. 1. du Contour de l'enslure & diminution des Col-
lonnes. Prob. 2. L'*Apollonius* François des
Tactions. Prob. 3. Des Joints de teste de Arcs
rampans. Prob. 4. De la coupe des Poutres.
2. Ouvrages de M. *Frenicle*. Methode pour
trouver la solution des Problemes par les E-
clusions. Traite des Triangles rectangles en
Nombres. Abregé de des Combinaisons. Des
Quarrez Magiques. Table general de Quarrez
Magiques de quatre costez.

3. VOL. Ouvrages de M. *de Roberval*. Ob-
servations sur la composition des Mouvemens &
sur les moyens de trouver les Touchantes des
Lignes courbes. Project d'un Livre de Me-
chanique traitant des Mouvemens composez.
De Recognitione æquationum. De Resoluti-
one Geometrica planarum & cubicarum æqua-
tionum. Traité des Indivisibles. De Trochoide
ejusque spatio. Epistola ad R. P. *Mersennum*.
Epistola Evangelistæ *Torricellij* ad *Robervallium*.
Epistola ad Evang. *Torricellium*.

4. VOL. 1. Ouvrages de M. *Picard*. Me-
sure de la Terre. Voiage d'*Uranibourg*. Ob-
servations Astronomiques faites en France. La
Pratique des grans Cadrans par le Calcul.
Traité du Nivellement. De Mensuris. De
Mensura liquidorum & aridorum, & experi-
menta circa Aquas affluentes. Fragmens de
Diop-

Dioptrique. 2. Observations faites en Cayenne, par M. Richer. Du Micrometre, par M. Auzout. De Craffitie & Viribus Tuborum in Aquæductibus. Auctore D. Romer. Eiusdem experimenta circa Altitudines & Amplitudines Projectionis Gravium.

5. VOL. Ouvrages de M. Cassini. De l'Origine & du Progres de l'Astronomie, &c. Observations Astronomiques verifiees par les Observations de M. Richer dans l'Isle de Cayenne. Decouverte de la Lumiere celeste qui paroît dans le Zodiaque. Regles de l'Astronomie Indienne. Les Hypothèses & les Tables des Satellites de Jupiter.

To this Collection the Editors promise to add such other Works, as they shall find to have been acknowledged by the Academy, and in a short time to give us a general Index both for these Volumes, and all the others which have been published hitherto by the Academy.

ARTICLE XLVIII.

Catechisme Historique & Dogmatique sur les Contestations, qui divisent maintenant l'Eglise, &c.

That is,

An Historical and Instructive Catechism concerning the Controversies, which at present divide the Church: wherein are shewn the Origin and Progress of such Disputes; together with such Reflexions,

Kalendaria duo pervetusta, &c. In these two Calendars, which are extremely ancient, are marked not only what Festivals were celebrated by the Church in those days, but also some memorable Events, mentioned in History, with the Day, and often even the Hour on which they happened. The Reader will find the *Egyptian Days* marked with great care in both these Calendars. The *Egyptian Days* were certain Days of each Month generally believed to be ominous, and therefore carefully marked in the Calendars to warn every one, lest he should, thro' Ignorance, undertake any public or private Business on such unlucky Days. They were called *Egyptian Days*, because this Superstition began among the *Egyptians*, and probably owed its birth to their Astronomers. Neither were such Days observed only in the dark Ages, but even in the time of *Constantine I.* as appears from a Calendar of that time, published by *Bucherius* and *Lambecius*. *Lambecius* ingenuously owns, that he cannot so much as conjecture what they meant by *Egyptian Days*, which he found so religiously marked in that Calendar. They are mentioned however by *St. Ambrose* in his Epistle to the Bishops of *Aemilia* in the following words: *Sed aliud est observare gentilitio more, ut qua Luna quid adorandum sit judices, ut puta quintam esse fugiendam, nihilque ea inchoandum: varios quoque cursus Lunæ obeundis negotiis commendare; vel cavere quosdam dies, quemadmodum plerique posteros dies, vel Ægyptiacos declinare consueverunt.* *St. Austin* speaks much to the same purpose in his Commentary upon the Epistle to the *Galatians*. *Rolandinus Patavinus*, in the third Book of his Chronicle, cap. 9. relates at length an

Goodness, which they pretend to acquire themselves: They maintain, that the Principle, from whence their virtuous Actions proceed, need not be *Love*; 'tis sufficient that they be *materially* good, whatever Fountain they spring from; nor do they hold it necessary that their Prayers and Thanksgiving should proceed from the Heart, 'tis enough that they be done according to the prescribed Form, in order to make them an acceptable Service to God.

2. IN reference to the *second* Particular, *viz.* the Rule of our Duty in general, our Author distinguishes between *natural* and *positive* Laws, and then proceeds to shew, that, though in Matters of *positive* Duty our Ignorance may be invincible, and consequently excusable, yet in those of a different kind it cannot possibly be so; and yet the *Jesuits* make not only their Ignorance of the Law of Nature an Excuse for their violation of it, but even their own Humour and Caprice, their own Passion or Prejudice, the Rule and Measure of their Actions even in direct opposition to it: insomuch that (as one expresses it) “ at the Day of
“ Judgment there will be many elect Children, to whom Christ Jesus will, at that
“ time, say; *Come, and inherit the Kingdom*
“ *prepared for you*, because ye have robbed,
“ murdered, and blasphemed, under an invincible Persuasion, that you were bound to
“ do so.” Words, which are enough to inject Horror into any considering Breast!

3. IN relation to the *third* Particular, *viz.* the Rule of each Man's Duty in particular, the *Jesuits* (as our Author shews) by the Subtilties and Distinctions, which they have devised, are capable of justifying the most enormous Actions;

*Verona
descriptio.*

13. *Verona descriptio.* This Description of the City of *Verona* was written about the end of the eighth Century. The Author commends that City on account of its Churches, public Buildings, Reliques of Saints, &c. Mr. *Muratori* has here inserted various Readings on the History of *Liutprandus* from three Manuscript Copies lodged in the Imperial Library of *Vienna*, and some Emendations on the History of the Anonymous of *Salerno* from an ancient Manuscript of the *Vatican* Library.

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one, came to an unanimous Resolution so to do: And, accordingly, sent their Accusations against it to *Rome*; whereupon Pope *Alexander VII.* ordered a *Decree* to be issued out against it, on the 21st of *August*, 1656. And hitherto the Doctrine of the *Messieurs de Port-Royal* got the better, and prevailed.

2. IN the second *Article*, our Author gives us an Account of the Errors of the *Jesuits*, with relation to the Doctrine of *Penance*; wherein they maintain, 1st, That simple Confession, without any farther Token of Humiliation and Repentance, is sufficient to the Absolution of any kind of Sin. This Doctrine (as our Author shews) was contrary to the *Discipline* of the Church for above a thousand Years, tho' afterwards, by the *Indulgence* of some *mercenary* Popes, and for the Encouragement of religious *Crusades*, it came to obtain, and was thereupon adopted into the *Jesuits* System. It was however strenuously opposed by Mr. *Arnauld* in his Book concerning frequent Communion, which excited several other learned Men, both in *France* and other Countries, to write upon the same Subject, and maintained its ground against the Endeavours and Sollicitations of the *Jesuits* at *Rome* to have it suppressed.

2. THE other dangerous Tenet of theirs, in relation to the matter of *Penance*, was, that the fear of Punishment either here or hereafter, (which they call Attrition) was a Principle sufficient to obtain a Pardon and Reconciliation with God for ever so great, or ever so many Offences. When the Rise, and what the Progress of this Doctrine was, our Author

Nº. XI. 1731.

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gives

VOL. II.

gives us a short historical Account, and then makes mention of some able Divines who wrote strenuously against it; though, at the same time, he observes, that, in all probability, the occasion of the Abbot of St. *Cyran's* Imprisonment was, his daring to oppose a Position, which the Cardinal *de Richelieu* had maintained in his *Catechism*.

3. IN the *third* Article, our Author, having observed the Opinion, which the *Jesuits* maintained concerning the Pope's Power, and that it consisted in these two Points, 1st, That all the *spiritual* Power, which Christ had established for the Government of his Church, resided in the Person of the Pope; and 2dly, That his Power extended itself to things *temporal* likewise; endeavours to explain, 1st, in respect to *spiritual* Power, the pernicious Consequences thereof; its Contrariety to the Practice of ancient Bishops; by what steps the Bishops of *Rome* raised themselves to such an Elevation; and what Opposition they all along met with in their Ascent. 2dly, In respect to temporal Power, he enumerates the evil Consequences thereof; then shews by what Methods *Popes* came to usurp upon *Princes*, and, for what politick Reasons, the *Jesuits* were so forward to abet such Usurpation. Lastly, he observes how the *Messieurs de Port-Royal* all along opposed the Pope's *Infallibility* and *Supremacy*, and gives us a particular account of one particular Book to that purpose, which went under the fictitious name of *Petrus Aurelius*.

4. IN the *fourth* Section, having laid down the *Positions* of the *Jesuits*, viz. that the Holy Scriptures ought not to be read by the common

mon People, nor the Offices of the Church performed in the vulgar Tongue; and consequently, that no *Translations* of either are allowable, or any thing indeed that contributes much to the general Edification of the *Faithful*; our Author endeavours to shew, how contrary these Doctrines are to the Sense of the Fathers, and the Practice of the *primitive* Church; by what means this Abnegation of the Scriptures came to be introduced; what are the usual Allegations, that are produced in favour of it; what the Grounds and Reasons, that induce the *Jesuits* to maintain it, and so making mention of the Measures (such as translating the Holy Scriptures and Offices of the Church into the vulgar Tongue, and writing in defence of the common Use thereof) whereby the *Messieurs de Port-Royal* did oppose the *Jesuits*, and to what degree they prevailed against them, concludes with an Account of some other gross Enormities practised by the *Jesuits*, (particularly their Connivance at the practice of *Idolatry* among the Converts of *China*) and, with an enumeration of the vast and numerous Works, which their Adversaries of *Port-Royal* had published, not only against them, but against other Oppugners of the Christian Doctrine, almost of all Denominations.

5. IN the *fifth* Article, our Author, having given us a Character of the *Messieurs de Port-Royal*, viz. that they were Persons full of the Gifts and Graces of the Spirit, zealous Defenders of Truth, and assisted with the Blessing of God in all their Undertakings, but few in number, and of inferior Station in the Church, violently opposed, and grossly calumniated; proceeds to shew, with what Caution

and Prudence they conducted themselves all along; but how their Enemies, notwithstanding, brought them into Disgrace with the King, who procured from the Pope a *Bull* dated *March* 27, 1708, for the Suppression of the *Monastery*, which accordingly was put in execution on *Oct.* 29, 1709.

THE third *Section* treats of the *Constitution Unigenitus*, and the Events, which thereupon ensued. This our Author has divided into nine Articles. And, 1. In the *first* of these Articles, having first described what the *Constitution* is, viz. a Decree of Pope *Clement XI.* which condemns 101 Propositions in a Book, intitled, *Moral Reflexions upon the New Testament*, written by F. *Quesnel*, and prohibits the Use of the Book itself; he then goes on to tell us, upon what occasion this Book was wrote; what Qualifications its Author had; and what a general Reception it met with in the World. Its Reception indeed was so favourable, and its Author's Commendation so universal, that, however the *Jesuits* might malign its Success, they could not, at first, put a stop to it, till, upon the Death of *Innocent XII.* the Promotion of Cardinal *Albano*, under the Title of *Clement XI.* to the Papal Chair, gave them an Opportunity. Cardinal *Albano* (while in that Capacity) had been a great Admirer of Cardinal *Sfondrate's* Sentiments, and took care of the Impression of his Works after his Death; which Cardinal *de Noailles* expressed his Dislike of, as containing several Propositions of a dangerous nature. When therefore the Pope perceived that *Quesnel* stood so high in the Cardinal's Esteem, and that he had

had recommended his Book to the Use of his Clergy, from this private Motive, he was the rather inclined to listen to the Insinuations of the *Jesuits*, and, in pure opposition, as much as any thing else, prevailed upon to issue out a *Decree* on *July 13, 1708*, condemning *Quesnel's* Book as poisonous and heretical. This however did not deter the People of *France* from reading it. They looked upon it still with the same Veneration: 'till, upon the death of *F. de la Chaise*, the Place of the King's *Confessor* was filled by *F. Tillier*, a Man of a much more enterprizing Spirit, than his Predecessor: for he was not long in that Post, before he prevailed with some of the Bishops of *France* to renounce the Book, and persuaded the King, both to revoke the Privilege he had granted for printing it, and to write to the Pope for a *Bull* to condemn some dangerous Propositions in it; which the Pope readily did, and without shewing the *Constitution* to any, but such Cardinals as were known to have no Skill in Matters of Theology, sealed it on *Sept. 8, 1713*, and sent it to *France*.

THIS is a short Account of the *Constitution*, which our Author gives more at large; and then observes that the Propositions, condemned in *F. Quesnel's* Book, were much of the same nature, with what the *Messieurs de Port-Royal* had maintained, and the *Jesuits* so often attacked, viz. such as related to the Doctrines of *Grace* and *Predestination*, to moral Obligation, to the due Administration of the Sacrament of Penance, to the Limitation of the *Papal* Power, and other Abuses crept into the Church, and to the reading of the Holy Scriptures and

other Usages tending to Christian Edification: and to confirm this Matter, he first runs a *Parallel* between the several Authors, as to these Points, and then concludes with an Illustration of the several good Effects, which the Publication of this *Constitution* might eventually produce.

2. IN the *second* Article our Author acquaints us, that, no sooner was the *Constitution* arrived in *France*, than that it occasioned a general Outcry and Commotion; but that the King's Intention being to have it accepted at all adventures, an Assembly of all the Bishops, who were then at *Court* and in *Paris* was called; whose Characters, and the Prevarication in some, our Author a little insists on, and then shews, by what Intrigues and Management, as well as Threats and Menaces, it was carried by a Majority; tho' it is certain, that the Bishops of *Tours*, *Verdun*, *Châlons*, *Senes*, *Boulogne*, *St. Malo*, and *Bayonne*, wrote to the Pope, (who was then *Innocent XIII*, Successor to *Clement XI*,) desiring an Explanation of it, as did the Cardinal *de Noailles*, and the Bishops adhering to him, to the King, excusing themselves for not receiving it (as their Brethren had done) in the Sense, wherein the *Pastoral Instruction* (a Paper written by four zealous Bishops for that purpose) had explained it: whereupon the Cardinal was forbid the Court, and the other Bishops ordered down to their respective Dioceses. He tells us afterwards, what extraordinary Measures the King took, to have it confirmed by Letters Patent in Parliament; to make it accepted and approved among the *Faculties* of Theology; and to force its Reception in all the Pro-

Provinces of his Kingdom. But that, tho' by this method some were terrified into a Compliance, yet others boldly remonstrated against it. The Bishops of *Metz* and *Sisteron* refused to receive it, but upon their own Explanations: several of the Country-Clergy would not read the *Mandates*, which their Bishops issued out upon this occasion; and what the Opinion of some of the Doctors of the *Sorbonne* had of it, we may learn from the Abbot *d'Asfeld*, in a Letter to the Cardinal *de Noailles*, wherein he tells us, " That
 " this *Decree* destroys the Foundation of our
 " Faith, by denying the Almighty Power of
 " God; confounds the *Law* and the *Gospel*,
 " by abolishing the difference between the
 " *old* and *new* Covenant, and, by making the
 " Ministry of *Moses* equal to Redemption by
 " Jesus Christ: That it vacates the Precept
 " of the *Love* of God, and all others dependant on it. In the room thereof it substitutes a *servile* Fear even of temporal Punishments, as a Principle sufficient for our Conversion and Justification, and has such an Aversion to the Grace of Jesus Christ, that it does not so much as once make mention of it: That it takes from the Sacraments of *Penance* and the *Eucharist* all manner of Sanctity, by ordering them to be administered to impenitent Sinners; deprives the Bishops and Pastors of their legal Power, and, by a contrary mistake, gives them one superior to God, in pretending that the fear of an Excommunication, even tho' unjust, should make Men violate a known Duty: That it denies the faithful People of God the use of the

gives us a short historical Account, and then makes mention of some able Divines who wrote strenuously against it; though, at the same time, he observes, that, in all probability, the occasion of the Abbot of St. *Cyran's* Imprisonment was, his daring to oppose a Position, which the Cardinal *de Richelieu* had maintained in his *Catechism*.

3. IN the *third* Article, our Author, having observed the Opinion, which the *Jesuits* maintained concerning the Pope's Power, and that it consisted in these two Points, 1st, That all the *spiritual* Power, which Christ had established for the Government of his Church, resided in the Person of the Pope; and 2dly, That his Power extended itself to things *temporal* likewise; endeavours to explain, 1st, in respect to *spiritual* Power, the pernicious Consequences thereof; its Contrariety to the Practice of ancient Bishops; by what steps the Bishops of *Rome* raised themselves to such an Elevation; and what Opposition they all along met with in their Ascent. 2dly, In respect to temporal Power, he enumerates the evil Consequences thereof; then shews by what Methods *Popes* came to usurp upon *Princes*, and, for what politick Reasons, the *Jesuits* were so forward to abet such Usurpation. Lastly, he observes how the *Messieurs de Port-Royal* all along opposed the Pope's *Infallibility* and *Supremacy*, and gives us a particular account of one particular Book to that purpose, which went under the fictitious name of *Petrus Aurelius*.

4. IN the *fourth* Section, having laid down the *Positions* of the *Jesuits*, viz. that the Holy Scriptures ought not to be read by the common

mon People, nor the Offices of the Church performed in the vulgar Tongue; and consequently, that no *Translations* of either are allowable, or any thing indeed that contributes much to the general Edification of the *Faithful*; our Author endeavours to shew, how contrary these Doctrines are to the Sense of the Fathers, and the Practice of the *primitive* Church; by what means this Abnegation of the Scriptures came to be introduced; what are the usual Allegations, that are produced in favour of it; what the Grounds and Reasons, that induce the *Jesuits* to maintain it, and so making mention of the Measures (such as translating the Holy Scriptures and Offices of the Church into the vulgar Tongue, and writing in defence of the common Use thereof) whereby the *Messieurs de Port-Royal* did oppose the *Jesuits*, and to what degree they prevailed against them, concludes with an Account of some other gross Enormities practised by the *Jesuits*, (particularly their Connivance at the practice of *Idolatry* among the Converts of *China*) and, with an enumeration of the vast and numerous Works, which their Adversaries of *Port-Royal* had published, not only against them, but against other Oppugners of the Christian Doctrine, almost of all Denominations.

5. IN the *fifth* Article, our Author, having given us a Character of the *Messieurs de Port-Royal*, viz. that they were Persons full of the Gifts and Graces of the Spirit, zealous Defenders of Truth, and assisted with the Blessing of God in all their Undertakings, but few in number, and of inferior Station in the Church, violently opposed, and grossly calumniated; proceeds to shew, with what Caution

and Prudence they conducted themselves all along; but how their Enemies, notwithstanding, brought them into Disgrace with the King, who procured from the Pope a *Bull* dated *March* 27, 1708, for the Suppression of the *Monastery*, which accordingly was put in execution on *Oct.* 29, 1709.

THE third *Section* treats of the *Constitution Unigenitus*, and the Events, which thereupon ensued. This our Author has divided into nine Articles. And, 1. In the *first* of these Articles, having first described what the *Constitution* is, *viz.* a Decree of Pope *Clement XI.* which condemns 101 Propositions in a Book, intitled, *Moral Reflexions upon the New Testament*, written by F. *Quesnel*, and prohibits the Use of the Book itself; he then goes on to tell us, upon what occasion this Book was wrote; what Qualifications its Author had; and what a general Reception it met with in the World. Its Reception indeed was so favourable, and its Author's Commendation so universal, that, however the *Jesuits* might malign its Success, they could not, at first, put a stop to it, till, upon the Death of *Innocent XII.* the Promotion of Cardinal *Albano*, under the Title of *Clement XI.* to the Papal Chair, gave them an Opportunity. Cardinal *Albano* (while in that Capacity) had been a great Admirer of Cardinal *Sfondrate's* Sentiments, and took care of the Impression of his Works after his Death; which Cardinal *de Noailles* expressed his Dislike of, as containing several Propositions of a dangerous nature. When therefore the Pope perceived that *Quesnel* stood so high in the Cardinal's Esteem, and that he had

had recommended his Book to the Use of his Clergy, from this private Motive, he was the rather inclined to listen to the Insinuations of the *Jesuits*, and, in pure opposition, as much as any thing else, prevailed upon to issue out a *Decree* on *July* 13, 1708, condemning *Quesnel's* Book as poisonous and heretical. This however did not deter the People of *France* from reading it. They looked upon it still with the same Veneration: 'till, upon the death of *F. de la Chaise*, the Place of the King's *Confessor* was filled by *F. Tillier*, a Man of a much more enterprizing Spirit, than his Predecessor: for he was not long in that Post, before he prevailed with some of the Bishops of *France* to renounce the Book, and persuaded the King, both to revoke the Privilege he had granted for printing it, and to write to the Pope for a *Bull* to condemn some dangerous Propositions in it; which the Pope readily did, and without shewing the *Constitution* to any, but such Cardinals as were known to have no Skill in Matters of Theology, sealed it on *Sept.* 8, 1713, and sent it to *France*.

THIS is a short Account of the *Constitution*, which our Author gives more at large; and then observes that the Propositions, condemned in *F. Quesnel's* Book, were much of the same nature, with what the *Messieurs de Port-Royal* had maintained, and the *Jesuits* so often attacked, *viz.* such as related to the Doctrines of *Grace* and *Predestination*, to moral Obligation, to the due Administration of the Sacrament of Penance, to the Limitation of the *Papal* Power, and other Abuses crept into the Church, and to the reading of the Holy Scriptures and

other Usages tending to Christian Edification: and to confirm this Matter, he first runs a *Parallel* between the several Authors, as to these Points, and then concludes with an Illustration of the several good Effects, which the Publication of this *Constitution* might eventually produce.

2. IN the *second* Article our Author acquaints us, that, no sooner was the *Constitution* arrived in *France*, than that it occasioned a general Outcry and Commotion; but that the King's Intention being to have it accepted at all adventures, an Assembly of all the Bishops, who were then at *Court* and in *Paris* was called; whose Characters, and the Prevarication in some, our Author a little insists on, and then shews, by what Intrigues and Management, as well as Threats and Menaces, it was carried by a Majority; tho' it is certain, that the Bishops of *Tours*, *Verdun*, *Châlons*, *Senes*, *Boulogne*, *St. Malo*, and *Bayonne*, wrote to the Pope, (who was then *Innocent XIII*, Successor to *Clement XI*.) desiring an Explanation of it, as did the Cardinal *de Noailles*, and the Bishops adhering to him, to the King, excusing themselves for not receiving it (as their Brethren had done) in the Sense, wherein the *Pastoral Instruction* (a Paper written by four zealous Bishops for that purpose) had explained it: whereupon the Cardinal was forbid the Court, and the other Bishops ordered down to their respective Dioceses. He tells us afterwards, what extraordinary Measures the King took, to have it confirmed by Letters Patent in Parliament; to make it accepted and approved among the *Faculties* of Theology; and to force its Reception in all the
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Provinces of his Kingdom. But that, tho' by this method some were terrified into a Compliance, yet others boldly remonstrated against it. The Bishops of *Metz* and *Sisteron* refused to receive it, but upon their own Explanations: several of the Country-Clergy would not read the *Mandates*, which their Bishops issued out upon this occasion; and what the Opinion of some of the Doctors of the *Sorbonne* had of it, we may learn from the Abbot *d'Asfield*, in a Letter to the Cardinal *de Noailles*, wherein he tells us, " That
 " this *Decree* destroys the Foundation of our
 " Faith, by denying the Almighty Power of
 " God; confounds the *Law* and the *Gospel*,
 " by abolishing the difference between the
 " *old* and *new* Covenant, and, by making the
 " Ministry of *Moses* equal to Redemption by
 " Jesus Christ: That it vacates the Precept
 " of the *Love* of God, and all others dependant on it. In the room thereof it substitutes a *servile* Fear even of temporal Punishments, as a Principle sufficient for our Conversion and Justification, and has such an Aversion to the Grace of Jesus Christ, that it does not so much as once make mention of it: That it takes from the Sacraments of *Penance* and the *Eucharist* all manner of Sanctity, by ordering them to be administered to impenitent Sinners; deprives the Bishops and Pastors of their legal Power, and, by a contrary mistake, gives them one superior to God, in pretending that the fear of an Excommunication, even tho' unjust, should make Men violate a known Duty: That it denies the faithful People of God the use of the

“ Scriptures, forbids their knowledge and un-
 “ derstanding of them, and thereby plunges
 “ them into Ignorance, and all the Vices
 “ consequent thereupon: That it reduces
 “ Christianity (as far as possible) to the state
 “ of carnal *Jews*, who placed all their Con-
 “ fidence in outward Performances, without
 “ ever considering their own Insufficiency to
 “ Good, or the necessity of being delivered
 “ from the servitude of their vile Affections
 “ by the Grace and Assistance of their Re-
 “ deemer: That, according to this Decree,
 “ all the fruit of Jesus Christ’s coming, is, to
 “ have our Sins forgiven without being con-
 “ verted; a Dispensation granted us not to
 “ love God; and our Pardon merited, even
 “ while we continue Sinners: In a word, this
 “ Decree, says he, breathes nothing but Li-
 “ centiousness and Infidelity, nor can I see
 “ any difference between receiving it, and
 “ falling into Apostacy.”

However this might be the Opinion of the
 impartial and disinterested, yet the King, at
 the Instigation of those, that were about him,
 was resolved to carry his Point: And there-
 fore he was thinking of calling a National
 Council, in order to depose the Cardinal *de*
Noailles; had banished some, and imprisoned
 others of the Clergy, who refused to comply;
 and was preparing a terrible Declaration,
 which he designed to put in execution with
 the utmost Severity, had it not pleased God
 to prevent him by a Fit of Sicknes, whereof
 he died, on *Sept. 1, 1715*. But our Author
 observes, that, during his Sicknes, he ex-
 pressed a desire to be reconciled to the Car-
 dinal *de Noailles*, which *F. Tillier* prevented,
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by writing to the Cardinal, that the King would see him, but then it was, on condition that he would receive the *Constitution*; and that, when he told the two Cardinals of *Roban* and *Bissy*, "That, as to the affair of the *Constitution*, they knew very well, that he understood nothing; that he wholly relied on their Advice, and remitted himself to their Consciences; and that therefore, if he erred, they were responsible for him before God:" They, with a Confidence enough to make the Standers by, who were not so well satisfied of the Justice of their Cause, or the Integrity of their Intentions, tremble, immediately replied, "That they would be Sureties for his Majesty, that, in following the Pope and the Bishops, he had nothing to fear; and that, as to their Particulars, they had no other view than the Glory of God, the Service of the Church, and the Discharge of their own Consciences."

3. In the *third* Article our Author relates the great Change, which happened in this Affair, upon the Accession of *Lewis XV.* to the Crown, and the Duke of *Orleans* to the Regency; viz. that the Cardinal *de Noailles* was invited to Court, the Exiles and Imprisoned recalled and released, and, instead of *F. Tillier*, the Abbot *Fleuri* made the King's Confessor. All this however did not dispirit the Party that had espoused the *Constitution*. They sheltered themselves under the late King's *Mandates*, formed an Assembly, and published their Censures against two Books, *le Temoignage de la verité*, and *les Hexaples*, which were levelled directly at the *Constitution*. What might give them the more Encouragement,
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maintain the Doctrine of the *Appeal* against the Positions of the *Constitution* and *Formulary*, with great Strength of Reasoning: But the *Constitutionary* Bishops, after the Revolt, of the *Cardinal*, had clearly the Ascendant at Court, insomuch that, upon their Application to the King, he suppressed the *Consultation of the Advocates*, and permitted the Acts of the Council of *Embrun*, and the Pope's *Brief* thereupon to be printed; and not long after these Bishops published, to the same purpose, their *Mandates* to their respective Clergy: But these Mandates were so far from finding a kind Reception, that some of the Clergy refused to read them, and most of the Laity ran out of the Church while they were reading.

9. IN the *ninth* and last Article our Author tells us, that, upon the Rumour of the *Cardinal's* Intention to receive the *Constitution*, the Clergy of *Paris* presented their Remonstrance (the Substance of which, and a proper Commendation of it he hath given us) in the form of a *Declaration*: But, this notwithstanding, on the 28th of *October* he published his *Mandate of Acceptation*, and, not long after, re-established the *Jesuits* in their Places; which, however it might disgust the Party he had deserted, and occasion great Severities against them from the Government, in case they refused to comply, gave the Pope at *Rome* so great Pleasure and Satisfaction, that he could not but declare it, with an uncommon Joy and Triumph, in a full Consistory of Cardinals. After this, the Cardinal *de Noailles* did not live long, for he died *May 3, 1729*. And among his Papers (as it is reported) there was found another *Declaration*, wherein he disclaims
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Multitude of the inferior Clergy (tho' some would have excluded them from the power of appealing) acceded to it; and that the Court, all this while, was silent, and seemed to declare itself neither way, only prohibiting, for the present, all manner of Persons from intermeddling in the Controversy; that the *Constitutionary Bishops*, however, used all the Arts and Intrigues imaginable, procured Testimonies from foreign Churches, (which our Author, by the bye, proves to be of no Validity) in favour of the *Constitution*; and, even contrary to the Royal Declaration, wrote several Pieces in defence of it, whereof the Bishop of *Soissons's Pastoral Letters* (whereof our Author gives us a full Account and Character) were the most remarkable, composed indeed with a great deal of Art and Eloquence, but without any regard to Truth, or the Liberties of the *Gallican Church*, which he betrays almost in every Page.

5. IN the *fifth* Article our Author informs us, that the Pope, exasperated at this *Appeal*, published his *Apostolick Letters*, wherein he declared all to be Schismaticks, that would not receive the *Constitution*: Whereupon the Cardinal *de Noailles* published his Appeal, and an excellent *Pastoral Instruction* to his Clergy; the *University of Paris* likewise set forth their Remonstrance, and the four primary Appellant-Bishops, a very full and judicious *Memorial*, wherein they justified their Conduct, and vindicated F. *Quesnel's* Book, who died *December 2, 1719*; that the *Regent* hereupon being very desirous to accommodate these Differences, found out this Expedient, *viz.* to have a *Body of Doctrines*, intitled *Explications sur la Bulle*,
tho'

tho' they had little or no Affinity to it, drawn up in such a manner, as to please both *Constitutioners* and *Appellants*, and by this means to bring them to an Accommodation, which accordingly was effected, on *March* 13, 1720. But our Author is very severe in his Censure of this Accommodation, as well as of the *explanatory* Doctrines, whereon it was founded; nor does he spare Cardinal *Noailles's* Conduct in the whole Affair, and especially his *Declaration* to his Clergy, wherein he imposes Silence, and enjoins them Submission to what had been done.

THE Court indeed thought, that by this Expedient, they had reconciled all Differences, and united the whole Clergy in a Bond of Amity; but the Thing happened quite otherwise: for, instead of the three Parties, that were before, they were now divided into five. For those, who had received the *Constitution absolutely*, refused to sign the *Explanations*, or enter into any Accommodation; others received, both the *Constitution*, the *Explanations* of it, and the *Pastoral Instruction*; others would admit of no more than the *Constitution*, and *Body of Doctrines*; others would subscribe the *Body of Doctrines* only; and others again would do nothing of all this, but adhered stedfastly to their *Appeal*. The Court however, upon the presumption of a general Unanimity, published a Declaration, (which they afterwards enforced with great Severity) requiring all Persons, of whatever Degree and Denomination, to submit to the *Declaration*; whereupon the *Appellant-Bishops* (which were soon followed by others, as well as the whole Faculty of Theology) renewed their Appeal to a general Coun-

Council, which exasperated the Court to such a degree, that some were banished, some expelled, and others imprisoned; which Afflictions they bore with a great deal of Magnanimity, and, when called before any Judicature, defended themselves very bravely, as our Author observes.

6. IN the *sixth* Article our Author tells us, that *Innocent XIII.* (whose Piety and good Disposition of Mind, and how he stood affected to the *Constitution*, at his first Accession to the Popedom, he describes at large) being prepossessed with Notions of the Pope's Supremacy and Infallibility, after some small hesitation, confirmed the *Bull Unigenitus*, as his two Predecessors had done; which gave it no small Strength and Authority; and thereupon occasioned a severe Prosecution against all Recusants in *France*. The Pope however, for the greater appearance of giving Satisfaction, called a Council of an hundred Bishops, whereupon Cardinal *de Noailles* entred into a Negotiation with him, and obtained his Approbation of twelve Articles, which agreed with the Doctrine of the *Appellants*, and which his *Holiness* promised to confirm by his *Brief*, tho', by the Insinuations and Menaces of the *Jesuits*, he was afterwards restrained from doing it. These Articles (as our Author tells us) were received in *France*: but nevertheless the Books, that were wrote in vindication of them, were suppressed by Authority, and all Persons, who refused to receive the *Constitution*, were severely persecuted; 'till at length there came out a Decree in 1725, which condemned all Recusants to perpetual Imprisonment, with nothing but Bread and Water, and to a Privation of the

the Sacraments as long as they lived. This forced many religious Persons to leave the Kingdom, and retire into *Holland*, where, under the Archbishop of *Utrecht*, they lived in great Sanctity, according to their own *Institutions*, and published an excellent *Apology* in vindication of their leaving their own Country.

7. IN the *seventh* Article our Author continues his Account of the Prosecutions of several Bishops, and others, for their Rejection of the *Constitution*, and Non-compliance with the Expectations of the Court: That the Bishop of *Montpellier*, for refusing to obey a *Mandate* requiring every Student of that University, when he came to take a Degree, to subscribe the *Formulary* (which our Author mentions in the *former* Part of this Book) was deprived of the Revenues of his See; that the Bishop of *Senes*, upon the publication of his *Pastoral Instruction* to his Diocese, wherein he justified the *Appeal*, vindicated the Doctrine of F. *Quesnel*, and condemned the subscribing of the *Formulary*, was, by a Council of Bishops in the Province of *Embrun*, suspended from all *Episcopal* and *Sacerdotal* Functions, his Bishoprick committed to the government of another, and himself banished to the Abbey *de la Chaise Dieu*; and that there was a design of proceeding, in the same manner, against the Bishop of *Montpellier*, and to obtain of the Pope a *Bull* against the *Appeal*, and a Declaration from the King in favour of the *Constitution*: Tho' (as our Author observes) God in the mean time appeared visibly in favour of the *Appellants*, by making them, in different Places, the Instruments of several signal, and, as he seems to believe, well-attested Miracles.

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8. IN the *eighth* Article our Author gives us an Account of what was done in favour of the banished Bishop of *Senes*; that, not long after, there came out a Treatise (whose excellent Character he gives us at large) by the joint Consent and Consultation of fifty Advocates, or Doctors of the Civil Law; and, soon after, a Letter to the King wrote by twelve Bishops, and seconded by the inferior Clergy, and most of the Religious Orders, not in *Paris* only, but in the whole Diocese, renouncing the Authority of the Council, wherein he was condemned: But all to no purpose. The Bishops Letter was rejected at Court, and themselves ordered down to their respective Dioceses; their Adherents were imprisoned; and the Pope's *Brief* procured, in confirmation of what the Council of *Embrun* had done: tho' it must not be denied that the Bishops acted very bravely in publishing a *Remonstrance* against inregistring any *Brief*, *Bull* or *Patent* whatever, relating to that matter. What, however, could not but be a great discouragement to them, was the Weakness, or Prevarication rather of the Cardinal *de Noailles*, who being now grown old, and influenced by those, that were about him, especially by his Niece, who was attached to the *Jesuits*, and had the Management of all, even Ecclesiastical Matters, was induced to publish a *Declaration*, wherein he revoked his Appeal, and whatever he had at any time done against the *Constitution Unigenitus*. The Bishops of *Senes* and *Montpellier* however still preserve their Integrity: for the former wrote his *Pastoral Instructions* to his Clergy, and the other a Letter to the King, wherein they equally main-

maintain the Doctrine of the *Appeal* against the Positions of the *Constitution* and *Formulary*, with great Strength of Reasoning : But the *Constitutionary* Bishops, after the Revolt of the *Cardinal*, had clearly the Ascendant at Court, insomuch that, upon their Application to the King, he suppressed the *Consultation of the Advocates*, and permitted the Acts of the Council of *Embrun*, and the Pope's *Brief* thereupon to be printed ; and not long after these Bishops published, to the same purpose, their *Mandates* to their respective Clergy : But these Mandates were so far from finding a kind Reception, that some of the Clergy refused to read them, and most of the Laity ran out of the Church while they were reading.

9. In the *ninth* and last Article our Author tells us, that, upon the Rumour of the *Cardinal's* Intention to receive the *Constitution*, the Clergy of *Paris* presented their Remonstrance (the Substance of which, and a proper Commendation of it he hath given us) in the form of a *Declaration* : But, this notwithstanding, on the 28th of *October* he published his *Mandate of Acceptation*, and, not long after, re-established the *Jesuits* in their Places ; which, however it might disgust the Party he had deserted, and occasion great Severities against them from the Government, in case they refused to comply, gave the Pope at *Rome* so great Pleasure and Satisfaction, that he could not but declare it, with an uncommon Joy and Triumph, in a full Consistory of Cardinals. After this, the *Cardinal de Noailles* did not live long, for he died *May 3, 1729*. And among his Papers (as it is reported) there was found another *Declaration*, wherein he disclaims

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any Intention of receiving the *Constitution*, or revoking his own *Appeal*, or retracting the Doctrine contained in his *Pastoral Letter* of Jan. 14. 1719; or approving the pretended Council of *Embrun*, or the Condemnation of the holy Bishop, for which purpose it was held: and wherein he asserts, that this *Declaration* was the real Testimony of his Sentiments at all times, and whereby he revokes and cancels whatever had been said, or done, or attributed to him, in any other Instrument whatever.

A R T I C L E XLIX.

Les Aventures de Telemaque, Fils d'Ulysse. Par Messire FRANCOIS DE SALIGNAC DE LA MOTHE-FENELON, Précepteur de Messieurs les Enfans de France, & depuis Archevêque-Duc de Cambray. Nouvelle Edition corrigée; & enrichie des Imitations des Anciens Poètes, de nouvelles Notes, & de la Vie de l'Auteur, &c.

That is,

The Adventures of Telemachus, the Son of Ulysses. By FRANCIS DE SALIGNAC DE LA MOTHE-FENELON, &c. A new and correct Edition; and enriched with the Imitations of the Antient Poets, new Notes, and the Life of the Author. Printed at Hamburg, and sold

Nº. XI. 1731.

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VOL. II.

THIS new Edition of the *Adventures of Telemachus* being offered to the Public, as a Specimen of a new Undertaking, before we take notice of what is remarkable in this Work, we must acquaint our Readers with the Scheme to which it is owing. Some disinterested Booksellers, and other zealous Patrons of Learning, who have nothing so much at heart as the public Good, having observed, that *Holland*, once so commendable for the Beauty and Correctness of her Impressions, is now only famous on account of their Numbers, and that the Republic of Letters is overrun with innumerable wretched Editions from that Quarter, have resolved upon, and begun to put in execution, a Project which will prove no less advantageous to the Public, than glorious to themselves, and prevent the great Evils which may accrue to the learned World from such a shameful Abuse of the Art of Printing; an Art wholly calculated for the public Good, but prostituted, say they, in a most vile manner by the *Dutch* to their private Interest. Their Project then is to reprint the best *Greek*, *Latin*, and *French* Authors, after having carefully collated the most correct Editions, in order to enable themselves by that means to furnish the Public with a new one as complete and correct as possibly can be. As they have in their Club both Printers and Correctors, all acting for themselves and with one Accord, the Public may be well satisfied, say they, that they will acquit themselves of their Duty with more Care and Application than Hirelings
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sometimes ignorant or neglectful, often ill-paid, and always little concerned for the Work they are trusted with. Moreover, that the Public may be sensible of the Difference between their Editions and those of *France* and *Holland*, they promise to mark at the Beginning or End of theirs the most palpable Errors and Gaps they shall have observed in the other Editions. The Place they have pitched upon as the most proper and convenient for the executing of this their Design is, as we are told, the City of *Hamburg*, where they have set up a new Printing-House, and got together whatever is necessary for the carrying on of such an Undertaking. This Office of Censors, which they are willing to take upon themselves, will prove more useful, say they, than that of the Censors of *Paris*, because it will oblige the Booksellers of *France* and *Holland* to use their utmost Endeavours towards the publishing of Editions commendable for something else besides the Paper and Letter. They are sensible that such a glorious Undertaking will raise them a great many Enemies; but all the Difficulties that can be started against this design will be to no purpose, the Booksellers, Printers, and Correctors, concerned in it, being so generous-spirited, and, of course, so very different from those we have hitherto ever had any notion of, that they will look upon all the Misfortunes that can befall them as a great Happiness, provided they can carry their Point, which is to be serviceable to the Public. This is the Scheme to which the new Edition of the *Adventures of Telemachus* is owing.

As to the Edition itself, the chief Care of those who are concerned in this Undertaking, has been (as they suggest in their Preface) to give us the Text as compleat and correct as was possible. To this purpose they have collated all the best Editions, chusing, where they found various Readings, that which seemed to them the most natural, expressive, exact, and most agreeable to the Genius and Style of the Author. To this they have added Corrections of their own, which several Passages altered by Mistake of Transcribers, or Carelessness of Correctors, plainly seemed to require. They have retained, with some Emendations both as to the Matter and Style, all the historical, mythological, and geographical Notes of the *Dutch* Edition, but have struck out the satyrical Remarks, which were designed to unravel the allegorical Resemblance, that by some was, without any grounds, imagined to be between the Portraits drawn in *Telemachus* and the Persons of the greatest Merit in the Court of *France*. These Remarks our Editors call, with an Expression probably borrowed from some *Romish* Priest, the deplorable Effects of an Heart leavened and infected with the old Grudge of the Refuge. They have likewise chosen among the Notes of the *Paris* Edition in 4°. such as contain some curious Piece of History, or critical Remarks, which serve to clear up the Text. To these Notes they have added a great many others relating to History, Mythology, and Geography, in order to illustrate some Passages which have not as yet been set in their proper Light. But above all the I-

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imitations of the antient Poets, especially of *Homer* and *Virgil*, recommend this Edition, and distinguish it from any other. As the learned Author, who was thoroughly acquainted with these two great Poets, has copied their finest Strokes in this Piece, the Editors have (to do them justice) with a great deal of Labour and Pains pointed out the Passages which he has imitated, or borrowed from them. Such Passages are cited in the Author's own words, the Original being far preferable, at least with the Learned, to the best Translations. This is all that is remarkable in this new Edition of the Adventures of *Telemachus*, and what the Editors thought themselves obliged to do for a Poem, which is the only one, say they, that has done any Honour to *France*, tho' the *Henriade* has been published since.

THE Editors, after having acquainted us with what they have done with regard to the Work itself, pass to enumerate (as they are determined to do themselves justice) all the valuable Pieces with which they have enriched it in this Edition. These are, 1. *An Index* more copious, and compiled with more Care and Exactness than that of the *Dutch* Edition. 2. *The Life of the Author* abstracted from that which was published by the Chevalier *Ramsay*, and embellished with some curious Particulars, which we should certainly have much doubted of, as they are not mentioned by that Chevalier the Author's Intimate, had they not prevented all our Doubts by adding, *that they have them from good Hands*; which Expression is sufficient to weigh down all Objections. 3. *The Genealogy of TELEMACHUS*, which they

likewise tell us, *comes from good Hayds*, that is, from Ovid in his *Metamorphoses*. 4. *An ExtraEt* of the best Verses that are to be met with throughout the Work, it being as commendable in an Author to make Verses in a Prose-Composition, as Prose in a Poetical one. The following six Verses, taken from Book IV, p. 95. may serve for a Specimen of the many they have been at the pains to collect,

*Il faut qu'il me donne la mort,
Ou qu'il souffre que je vous suive.
Vous m'exhortez vous-même à fuir,
Et vous ne voulez pas
Que je faye en suivant vos pas.*

Tully mentions this way of writing in Prose in the following words; *Versus sæpe in oratione per imprudentiam dicimus: quod vehementer est vitiosum*, &c. Cic. in Orat. and introduces L. Crassus (Lib. 3. de Orat.) speaking thus: *In quo illud est vel maximum, quod versus in Oratione si efficitur conjunctione verborum, vitium est.* But the Editors have picked out these Verses only as a Specimen, from which they think we may better judge of the Author's poetical Genius, than from the Ode ascribed to him in the *Rotterdam* Edition, as if the whole Province of a Poet were to join together such a number of Syllables or Feet as form the Jingle of a Verse. We dare to affirm, that there is scarce any Work in Prose, from which we could not gather a great many Verses of this kind, if we took pleasure in such trifling Remarks, and had time to throw away; tho' many have written in Prose, who have no Genius at all for Poetry. Tully, for instance,

was but a very mean Poet, or rather no Poet at all; yet a trifling Reader might observe in his Works a great many more Verses than the Editors have found out in *Telemachus*, and indeed several of them far preferable to those he wrote when he designed to make Verses: Such are, not to mention others, the following; *Interitus nullos ultores esse videbam.* Orat. pro Plan. *Auctores, testes, laudatores quæ fuerunt.* Orat. post red. ad Quir. *Crassis occultata, & circumfusa tenebris.* in Lucullo. *Morbo tentari non possunt (viz. Animi) corpora possunt.* 4. Tuf. Quæst. *Hoc unum illi, si nihil utilitatis habebat;* de clar. Orat. *Displiceo mihi, nec sine summo scribo dolore.* L. 2. Ep. 18. ad At. *Complexi, plus multo etiam vidisse videntur, quam quantum nostrorum ingeniorum acies, &c.* L. 3. de Orat. The last is an entire Distich, of which the Pentameter has a less harsh Sound than the following Pentameter of *Catullus*. ----
Nec acerbius urget, QUAM MODO QUI ME
UNUM, ATQUE UNICUM AMICUM HABUIT;
 or that other of the same *Catullus*: *Se cogitat esse pium* ---- *nec scdere in ullo DIVUM AD*
FALLENDOS NUMINE ABUSUM HOMINES. *Catull. in Epig.* To this purpose *Tully* tells us, that one *Hieronymus*, a *Peripatetic* Philosopher, discovered about thirty Verses in the Works of *Isocrates*: *Elegit ex multis Isocratis libris* (says he in Or. n. 190) *triginta fortasse versus Hieronymus Peripateticus in primis nobilis, plerosque Senarios, sed etiam Anapæsta; quo quid turpius?* He adds, that this severe Censor, in the very place where he finds fault with the Verses of *Isocrates*, makes inadvertently a Verse himself: *Sed tamen hic corrector, in eo ipso loco, quo reprehendit, (ut a me animadversum est studiose*

inquirente in eum) immittit impudens ipse Senarium. Now, is it not very surprizing that Tully should let a Verse slip in the very place where he censures *Hieronymus* for having dropped a Verse while he was finding fault with *Isocrates* on account of his Verses? And nevertheless, if we examine this Passage of Tully as censoriously as he examined that of *Hieronymus*, and *Hieronymus* the Works of *Isocrates*, we shall find a whole Hexameter, and the half of a Pentameter in the following words; *Quo reprehendit, ut a me animadversum est, studio inquirente in eum*; which have as good a Sound as the above-mentioned Verses of *Catullus*, or his *Troja virum ac virtutum omnium acerba cinis*. So true it is that the letting slip a Verse, now and then, in Prose, is no proof of a poetical Genius.

THE Editors have forgot to mention, among the other Pieces they have added in this Edition, the Explanation of the Frontispiece, which is at least as worthy of notice as the *Genealogy of Telemachus*.

As it is our Duty to do every one justice, we must own, that the Printers and Correctors of this new-founded Society have discharged their Part well enough, Notwithstanding all the Care that can possibly be used, some Mistakes will escape both the Compositors and the Eyes of the most diligent and quick-sighted Correctors. Such are, not to mention others, the two we read in the following Distich, the one in Prosody, and the other in Grammar;

*Porrectus novem Tityus per jugera terræ,
Assiduus atro viscera pascit aves.*

Pag. 185. n. l. 11.

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As to their Critics, we have but a very indifferent opinion of them. They tell us in the Preface, that they have kept the Notes of the *Dutch* Edition, but corrected them when they thought it necessary: So that, in their opinion, the two following geographical Notes are just, and need no Emendation: *Crotone, or Cortone, is a City in Tuscany, in the Territory of Florence, between the Lake of Perugia (which they call Perugia) and the City of Arezzo.* Pag. 233. n. l. 13. new Edition. *Petilia, now Petigliano, a Town in Tuscany.* Pag. 224. n. l. 8. Rare Critics to confound *Crotone* and *Petilia* (now *Bellicastro*) both Cities of *Calabria*, with *Cortona* and *Petigliano*, Cities of *Tuscany*! It is very surprising that there should not be one in the whole Club that knows where the City of *Croto* stood, a City so minutely described by all the ancient Geographers, and so often mentioned by the Poets and Historians. Had they read with attention, we don't say *Pliny*, *Strabo*, *Ptolemy*, *Pomponius Mela*, *Livy*, *Ovid* in his *Metamorphoses*, &c. but the very Passages in *Telemachus* which gave occasion to these two Notes, they would never have been guilty of such an Oversight. Those of *Croto* are there mentioned joined with the *Locrenses* (viz. *Epizephyrij*) *Apuli*, *Lucani*, *Brutij*, with those of *Neritum* and *Brundisium*, who were all People inhabiting that part of *Italy* which is now called the Kingdom of *Naples*, and equally alarmed at the growing Power of the City *Idomeneus* had newly founded among them, the building of which surely could not at that time give the least Jealousy to those of *Tuscany*. As to the City of *Petilia*, the Blunder is so palpable, that we cannot conceive how one can possibly read the

the Text without being sensible of it. *Idomeneus* relates there to *Telemachus* and *Mentor*, that, being landed in the Country of the *Salentini* (in *Calabria*) he encouraged his Companions to undertake the building of a City, by proposing to them the Examples of those who had founded in that Neighbourhood and on the same Coast the Cities of *Tarentum*, *Petilia*, and *Metapontum*, p. 223, 224. The same City is likewise said, p. 239. to have been raised in that Neighbourhood by *Philoctetes*. How after all this, nay, after having themselves quoted against the Author of the *Telemacchianie* (who affirmed, that the name of *Petilia* was unknown to the Antients) the very Verses of *Virgil* (*Æn. II. v. 401.*) in which this City is said to stand near the Country of the *Salentini*, how, say we, after all this they could let this Note pass, *Petilia*, now *Petigliano*, a City in *Tuscany*, is what seems to us a Paradox.

WE shall close this Article with one Observation more upon the Note they have added, p. 234. where the *Crotoniates* are said in the Text to use Arrows steeped in the Juice of certain venomous Herbs that come from the Banks of the Lake *Avernus*. The Note is as follows: *Avernus, called also Libystinus, was a Lake of Andalusia. The Poets have made it a Lake of Hell.*

Facilis descensus Averni:

Noctes atque dies patet atri janua Ditis.

By this Note one would think that our learned Commentators had never heard or read of the famous Lake *Avernus*, which was anciently, and is still under the same name, in
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that part of *Italy* which is now called the Kingdom of *Naples*. The Lake *Avernus*, or *Aornus* of *Spain*, is mentioned by *Schol. Aristoph. in Ranas*, in the following words; Ἡ δὲ Τάδεμος ὁ πόλις Ἰβερικὴ πρὸς τὴν Ἀορνὸν λίμνην. The Lake *Avernus* of *Italy* is celebrated by all the *Latin* Poets, who feigned that there was a Passage through it leading to Hell; from whence it is often taken for Hell itself. Our wise Interpreters have applied, with a great deal of Erudition, to the Lake *Avernus* of *Spain*, whatever they have read in the Poets of the Lake that bears the same name in *Italy*. From this, no doubt, came the poisonous Juices in which the *Crotoniates* are said in the Text to steep their Arrows, and not from the Lake *Avernus* in *Spain*; which we dare to affirm, no one, excepting these judicious Critics, has hitherto ever thought of in reading that Passage. But, after having transformed *Crotone* into *Cortona*, and removed the *Crotoniates* from *Calabria* to *Tuscany*, they may make the Poison for their Arrows come from what part of the World they please.

ARTICLE L.

Sancti Patris nostri Basilij Cæsareæ Capadociæ Archiepiscopi Opera omnia quæ extant, vel quæ ejus nomine circumferuntur, ad MSS. Codices Gallicanos, Vaticanos, Florentinos, & Anglicos, nec non ad antiquiores Editiones castigata, multis aucta: nova Interpretatione, criticis Præfationibus, Notis, variis Lectionibus illustrata, nova Sancti Doctoris Vita &

HISTORIA LITTERARIA. N^o. XI.
 copiosissimis Indicibus locupletata. O-
 pera & Studio Monachorum Ordinis
 Sancti Benedicti e Congregatione Sancti
 Mauri. Tomus tertius, &c.

That is,

*All the Works of St. BASIL, Archbishop
 of Cæsarea in Cappadocia, which are
 extant, or pass under his name, cor-
 rected according to the French, Vatican,
 Florentine, English Manuscripts, and
 the most antient Editions; with a new
 Translation, critical Prefaces, Notes,
 various Readings, the Life of that Fa-
 ther, and copious Indexes; by the Be-
 nedictine Monks of the Congregation of
 St. Maur. Paris, 1730. The third Vol.
 Folio.*

AS most of the Learned are already
 well acquainted with this new Edition
 of St. Basil's Works, the two first Volumes
 having been published nine Years since, we
 shall give here but a very succinct Account
 of it. All the Works, which are ascribed to
 that Father, in this Edition are comprized in
 three Volumes; in the first are contained his
 Homilies on the six Days Work, and on the
Psalms, his Books against *Eunomius*, and his
 Comments upon *Isaiab*; in the second his
 Homilies on various Subjects, his Ascetics, the
 Book on Virginity, and his Books treating of
 Baptism; in the third his Book on the Holy
 Ghost, his Epistles, Liturgy, and twenty-four
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Orations composed by *Metaphrastes* out of St. *Basil's* Works, and mostly with his Words. To the third Volume F. *Garnier* (to whom the Public is indebted for this Edition) has prefixed the Life of St. *Basil*, drawn mostly from his own Writings; since that, which was published some Years ago by *Combesius*, and by him supposed to have been written by *Amphilochius*, is generally held to be spurious. F. *Garnier*, in order to make this Edition more correct, examined before-hand, and collated with great care, all the best Manuscripts of St. *Basil's* Works that are now extant, and by that means has corrected the many Faults which are to be met with in the *Greek* Text even of the best Editions. He has also all along to the *Greek* Text added a very clear and proper *Latin* Translation, which, as those who are conversant in St. *Basil's* Works well know, was very much wanted. Neither is he satisfied with this, but moreover endeavours, and indeed with a great deal of Learning and Erudition, to distinguish the true Works of St. *Basil* from the spurious; which is no easy Task, since not a few, but all the Works of that Father afford the Critics great matter of debate. In the first place, the number of his Homilies on the *Hexæmeron*, or six days Work, is very uncertain; F. *Garnier* is of opinion that he wrote only nine Homilies on that Subject, and that the others are falsely ascribed to him: The number of his Homilies on the *Psalms*, and of the Books against *Eunomius*, is equally uncertain. The Comment upon *Isaiab*, which was without all doubt written in St. *Basil's* time, that is, about the end of the fourth Century, is now looked upon by some

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Critics as spurious, by reason of the many palpable Errors it contains. Our Author ascribes it to *Eusebius*, tho' he finds it quoted by *Johannes Damascenus*, *Metaphrastes*, *Tarasius*, Patriarch of *Constantinople*, and all the ancient Writers, as a Work of *St. Basil*. The Works of this Father, which are contained in the other two Volumes, are no less controverted by the Learned; and the Reader will find a particular Dissertation prefixed to each of them, in which *F. Garnier*, after having related the various Opinions of other Writers, endeavours to establish his own, with relation to the spurious and genuine Works of *St. Basil*. This Edition is no doubt the most correct that has been hitherto published; but whether *F. Garnier's* Criticism be altogether just, is what we leave the Reader to judge.

A R T I C L E L I.

Supplement a l'abregé de l'Histoire des Plantes usuelles, dans lequel on donne leurs Noms differens, tant François que Latins. La maniere de s'en servir, la Dose, & les principales Compositions de Pharmacie, dans lesquelles elles sont employées. Par J. B. CHOMEL, Docteur-Regent en la Faculté de Medicine de *Paris*, de l'Academie Royale des Sciences & Conseiller Medicin ordinaire du Roy. Tome troisieme, &c.

That is,

A Supplement to the Abridgment of the History of common Plants, with their
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different Names both French and Latin; how they are to be used, their Dose, and the chief Compositions of Pharmacy, in which they are used.

By J. B. CHOMEL, Doctor-Regent in the Faculty of Physic at Paris, Fellow of the Royal Academy of Sciences, and Physician in ordinary to the King. The third Volume. Paris, 1730. 12mo.

THIS Supplement is designed by the Author as a third Volume to his Abridgment of the History of common Plants, of which he published, six Years ago, the third Edition. He has put off 'till now the publishing of this Piece, (as he suggests in his Preface) in order to ascertain by Experience such Qualities as are ascribed to certain Plants by some able Botanists; namely, by M. Gari-del, in his History of the Plants that grow about Aix in Provence. He acquaints us here, that there is nothing in the third Edition of his Abridgment which is not to be found in the second; this Supplement containing whatever he has discovered, since the second Edition, relating to the Nature, Qualities, and Virtue of common Plants, so that it may serve as a third Volume to both Editions. The Author is no less careful and exact in this small Piece, than in his other Works, in fixing the natural Power and Virtue of such Plants as he treats of, and in shewing the Dangers and Inconveniences which attend some Remedies in certain Circumstances, which those who have but a superficial knowledge of Physic cannot so easily perceive. For it often happens, as he

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very justly observes, that the best and most certain Remedies prove dangerous and pernicious in the hands of those who have not by long Experience acquired a thorough Knowledge of Physic; they being apt to use indifferently a Remedy which has once proved successful, without minding the different Constitutions of the Patients, or the Complication of divers Symptoms, which change the nature of the Malady, and of course require a quite different Remedy. The Author has added to this Supplement three different Kinds of Plants, not treated of in any of the other Editions, and a Catalogue of the *French* and *Latin* Names of the Plants he has mentioned in his Abridgment of their History. As to the *Latin* Names, he follows *Gaspar Baubin* in his *general Dictionary*, and *John Baubin*, Brother to *Gaspar*, in his *general History of Plants*. In his Catalogue, after the Name of each Plant he marks what Parts of them are used in Physic, to put the Reader thereby in mind, of their Virtues. He follows here all along the same Order and Method he has observed in the three Editions of his *Abridgment*. The general and uncommon Approbation which *Mr. Chomeſ's* Abridgment of the History of common Plants deservedly met with, dispenses us from saying any thing in Commendation of this Piece, it being a Continuation of that History, done with the same Judgment and Care.

ARTICLE LII.

• Histoire de *Geneve* par Mr. SPON. Rectifiée & augmentée par d'amples Notes.
Avec

Avec les Actes & autres Pieces servant de preuves à cette Histoire.

That is,

*The History of Geneva, by Mr. SPON.
Corrected, and enlarged by way of An-
notations. With the Records, and other
Pieces, which are Vouchers to the
Truth of the said History. Geneva,
1730. 2 Vol. 4to.*

THIS is the fourth Edition of Mr. Spon's History of Geneva, and has the following Advantages over the other three,

1. It is illustrated with large Annotations, or Remarks, taken from the original Records and public Acts, which contain several important Transactions either quite omitted, or slightly touched in the other Editions. In these Notes the Reader will find some very curious Particulars relating to *Bolsac, Servetus, Gentilis, Alciatus, Gallo, Blandrata, Spifame, &c.*

2. This Edition contains at length several public Acts which Mr. Spon refers to in his History; these public Acts have been carefully transcribed from the Originals which are lodged in the Archives of Geneva, and the Seals annexed to them are described, and engraved in a great many Copper-Plates.

3. To these Pieces is annexed, 1. A Dissertation on the famous Intrenchment which *Cæsar* made to stop the March of the *Helvetii*, with a Map that fixes the Place of that Intrenchment. 2. A Dissertation on the Situation

Nº. XI. 1731.

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of

VOL. II.

of the *Colonia Equestris*. 3. Some antient Inscriptions which had been omitted by Mr. *Spon* in his Collection, with their Explanation, and three Dissertations upon some Inscriptions that Mr. *Spon* seems not to have well understood. These Dissertations are written in a very elegant Latin Style by Mr. *Abauzit*, Library-keeper to the Republic of *Geneva*. 4. An Inquest against a Bishop of *Geneva*, supposed to be *Peter de Sessons*, made by the Pope's Order about the beginning of the 13th Century. 5. A Letter of Cardinal *de Chalant* to *Aymon de Chiffè* Bishop of *Grenoble*, in 1408, touching a Petition presented to the Pope by *Amedeus VIII*, Count of *Savoy*, in which he desires the Pope to grant him a temporal Jurisdiction in the City of *Geneva*. 6. Some curious Remarks upon the natural History of the Country bordering upon the Lake of *Geneva*, with a new Map of the Lake and adjacent Countries, two Prospects of *Geneva*, and a Plan of that City as it was in ancient times.

As Mr. *Spon*'s History of *Geneva* is already well known, we shall only take notice of the new Pieces which are contained in the second Volume of this last Edition. The first Dissertation is touching the Place where *Cæsar* raised the famous Wall which stopped the Passage of the *Helvetii* into the Country of the *Allobroges*. *Cæsar* tells us, in the first Book of his Commentaries, that he opposed the Passage of the *Helvetii*, who designed to march through the Country of the *Allobroges*, into *Gaul*, by means of a Wall or Intrenchment which stretched from the *Lacus Lemanus* or Lake of *Geneva*, to Mount *Jura*. It is almost unanimously agreed

agreed upon by such Authors as have studied to find out the Place where this Wall precisely stood, that it extended from *Nion* to *Mount Jura*, near *Gingin*, all which Places are a great way from *Geneva*, and within the Country of the *Helvetii*. This Opinion is rejected by the Author of this Dissertation upon the following grounds. 1. Because it is not probable that *Cæsar* should have entered so far into the Country of the *Helvetii* with an Army of five or six thousand Men, when he knew that the *Helvetii* were an hundred thousand Men strong. Neither is it likely that such a powerful Army as that of the *Helvetii* would ever have allowed him to raise a Wall under their eyes; for by the time *Cæsar* came to *Geneva*, the *Helvetian* Troops were, no doubt, spread all over the Country which lies on the other side of the *Rhone*, having begun some time before their March to the Banks of that River, where their general Rendezvous was on the 28th of *March*. Besides which, *Cæsar* only tells us, that he came to *Geneva*, without mentioning his March into the Country of the *Helvetii*, which he certainly would not have omitted, had he gone so far beyond *Geneva* as to *Nion* and *Gingin*. 2. *Cæsar* no sooner came to *Geneva* but he caused the Bridge over the *Rhone* to be broke down, which would have been a very false Step, had he gone into the Country of the *Helvetii*; because by so doing he would have cut off his Retreat, in case his Army had been defeated, or his Lines forced by the Enemy. 3. The following Passage in the common Hypothesis is altogether unintelligible. *Helvetii ea spe dejecti*, (says *Cæsar* after having denied them Leave to pass

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through

through the Territories of the *Allobroges*) *navibus junctis, ratibusque compluribus factis, aliis vadis Rhodani, qua minima altitudo fluminis erat. nonnunquam interdiu, sæpius noctu, si percurrere possent conati, operis munitione, & militum concursu, & telis repulsi, hoc conatu destiterunt.* From these words it is plain; (1.) That the Intrenchment was attacked, but not forced. (2.) That to come at the Lines it was necessary to pass the River, which they endeavoured to do in Barks, Float-Boats, and by fording. And nevertheless the common Opinion places the Intrenchment between the *Helvetii* and the *Rhone*, about four or five Leagues distant from that River; so that it was necessary to drive the *Romans* from their Fortifications before they could offer to pass the *Rhone*.

4. *CÆSAR* tells us, that there were but two Passages thro' which an Army could march from *Helvetia* into *Gaul*; the one was thro' the Country belonging to the *Allobroges*, the other thro' that Defilee where the *Cluse* now stands. Now, if we suppose that the Wall was raised from *Nion* to *Gingin*, it follows from hence that both these Passages were stopt at the same time, (as plainly appears from the Map). which flatly contradicts *Cæsar's* Account, who after having said that he repulsed the *Helvetii* from his Intrenchment, adds, *relinquebatur una per Sequanos via*; which was the other Road he had spoke of, and described with the same Terms, and indeed the only they could take.

THE Author of this Dissertation removes all Difficulties by explaining *Cæsar's* whole Account thus. The *Helvetii* resolved to abandon their own Country, and establish themselves in
Gaul,

Gaul, whither they could go only by two Roads; *erant omnino*, says *Cæsar*, *duo itinera*, quibus itineribus domo exire possent; unum per Sequanos, angustum & difficile, inter montem Jurræ & flumen Rhodanum, quo (or qua) vix singuli carri ducerentur; mons autem altissimus impendebat, ut facile perpauci prohibere possent. The Pass of Cluse is described here very clearly, which was the only Road a numerous Army, incumbred with Baggage and Provisions for three Months, could take. The other Road led thro' the Territories of the *Allobroges*; alterum, continues *Cæsar*, per Provinciam nostram, multo facilius atque expeditius; propterea quod *Helvetiorum* inter fines & *Allobrogum* *Rhodanus* fuit, isque nonnullis locis, vado transitur. Extremum oppidum *Allobrogum* est, proximumque *Helvetiorum* finibus, *Geneva*; ex eo oppido pons ad *Helvetios* pertinet. This Way was the easier of the two, by reason of the Bridge of *Geneva* and the River's being fordable on that side in several places. This accordingly they resolved to take, and with that design appointed to meet on the Banks of the *Rhone* against the 28th of *March*. They doubted not but that they could either gain the Friendship of the *Allobroges*, or fight their way thro' them. *Cæsar* no sooner heard that the *Helvetii* had determined to enter the Country of the *Allobroges*, which belonged to the Province of *Narbon*, but he left *Rome* with a design to cover the Territories of the Republic; *Cæsari*, cum id nuntiatum esset, eos per Provinciam nostram iter facere conari, &c. As to the guarding of the Pass of *Cluse*, he seems to rely entirely upon the *Sequani*, either because he designed only to protect the Province

of the Republic, or because he thought that the *Sequani*, for their own Interest, would take care to stop that Passage. Before *Cæsar* could get to *Geneva*, the *Helvetii* were very likely either arrived at, or drawing near to, the Place of their general Rendezvous. They were near an hundred thousand Men strong; whereas *Cæsar* had but one Legion, which was quartered in the Country, and therefore perhaps not compleat. As he was sensible of his own Weakness, and the Strength of the Enemies, and daily expected Supplies from the *Allobroges*, the first Step he took (and the only wise one he could take) was to break down the Bridge of *Geneva*, and by that means cover his small Army with the *Rhone*, and prevent its being attacked and over-powered by the Enemy. The *Helvetii* hearing that *Cæsar* was arrived at *Geneva*, sent Deputies to him to acquaint him with their Design, and try whether they could, by fair Means, obtain Leave to pass through the *Roman* Province. Though *Cæsar* had no mind to grant them what they demanded, yet he received them with great Civility, told them he would take the Matter into consideration, and bid them return against the 12th of *April*; the whole with a design to fortify in the mean while his Camp, and give the *Allobroges* time to raise the Forces he had demanded of them. *Tamen ut spatium intercedere posset, dum milites, quos imperaverat, convenirent, respondit, &c.* He made his best of so short a time, and it had been dangerous to require a longer. *Interea*, says he, *ea Legione, quam secum habebat, militibusque qui ex Provincia convenerant, a Lacu Lemano qui in (quem or quâ in) flumen*

men Rhodanum influit, ad Montem Juram qui (quâ) fines Sequanorum ab Helvetiis dividit, millia passuum decem novem, murum in altitudinem pedum sexdecim, fossamque perducit. The whole Passage clears up all doubts as to the Place where *Cæsar* was encamped. He was at *Geneva*; he had caused the Bridge to be broke down, so that he could not afterwards march into *Helvetia*, and tho' he could, he would never have been so rash as to expose himself and his Army to such Danger; he had left *Rome* with no other design than to prevent the Incurfions of the *Helvetii* into the Country of the *Allobroges*, which he could not do otherways than by intrenching himself behind the *Rbone*.

UPON the whole our Author concludes, that the famous Wall, or rather Intrenchment, began at the lower end of the Lake near the place where it discharges itself into the *Rbone*, that is, a little above *Geneva*, and ran all along the River to the Mountain called now *du Wache*. In order to make this more plain, he reads with *Hottoman*, *a Lacu Lemano, quâ in flumen Rhodanum influit*, instead of, *qui in flumen Rhodanum influit*, or *quem flumen Rhodanum influit*; the Adverb *quâ* points out the individual place on the side of the Lake where *Cæsar* began his Works; which seems to have been his design in this Account. He makes another small Alteration in the next words, reading, *ad montem Juram quâ* (instead of *qui*) *fines Sequanorum ab Helvetiis dividit. Qui fines*, &c. is an useless Repetition of what the Author has said a few Pages before, and not at all agreeable to *Cæsar's* Style which is very concise: *ad montem Juram quâ*, &c. imports, to that place of the Mountain which divides the *Sequani* from the

Helvetii. These two small Alterations make the whole Description very exact. 'Tis true, that *le Wache* and *Jura* are, properly speaking, two different Mountains; but as they are only divided by the *Rhone*, which is there very narrow, *Cæsar* might have taken the Mountain *le Wache* to be a Part, or a Continuation, of the other. Besides which, the Preposition *ad* may signify here the same as *versus* or *prope*, *le Wache* being only separated by the River from Mount *Jura*.

OUR Author concludes the first Part of this Dissertation, with a most convincing Argument from Geography against the common opinion, which places *Cæsar's* Camp on the Road that leads from *Nion* to *Gingin*. The Argument in few words is, that the Wall or Intrenchment extended nineteen Miles; whereas no such distance is to be found between Mount *Jura*, and any Place whatsoever situate on the North-side of the Lake. This induced *Cluverius* to think that the Word *decem* had been added to the Text; which Supposition is quite groundless, and at the same time, as the two above-mentioned Places are hardly five Miles distant, it is insufficient to solve the Difficulty. What is an unanswerable Objection against the common Opinion, is a strong Proof in favour of our Author's. For Mr. *Fatio de Duillier* the elder having measured in 1699 the Distance from *Geneva* to the *Pas de la Cluse* with the greatest Exactness possible, found them distant four Leagues in a strait Line, and with the Windings of the River, near five, which makes exactly (allowing with Mr. *Cassini* to each League 3750 *Roman* Paces) nineteen *Roman* Miles.

IN

IN the second Part of this Dissertation the Author endeavours to shew, that what *Cæsar* calls *Murus* was not a Wall, but a Rampart or Parapet raised with the Earth that was dug up in making the Ditch. 1. Because the *Latin* word *Murus* signifies both a Wall and a Rampart, as appears from *Vitruvius* and other ancient Writers. 2. Because it is unaccountable how in the short space of fourteen Days, and with so few Hands, such a vast quantity of Materials could be got together as was necessary to build a Wall sixteen Foot high and nineteen Miles long.

As to, the second Dissertation, touching the Situation and Extent of the *Colonia Equestris* mentioned in several Inscriptions to be seen at *Geneva*, the Opinions of Authors are so various, and founded upon such vain Conjectures, that they are scarce worthy our notice.

AMONG the many Inscriptions both ancient and modern which have been inserted in this second Volume, the following Epitaph of one *Amblardus Goyetus*, Abbot of *Filli* near *Geneva*, is worth relating.

Parce precor lacrymis fatum gravare, quid urges?

Omnibus hic solido est scripta adamante dies.

Pulvis & umbra sumus tantum: post funera virtus

Nomen inextinctum sola superstes habet.

Nil aurum, nil pompa juvat, nil sanguis avorum:

Excipe virtutem, cætera mortis erunt.

Hanc cole, & ante oculos imitanda exempla Parentum

Pone: sed interdum sit tibi cura mei.

There is one Error in Prosody, but the Expressions are very noble. *Amblardus* died in 1517.

THESE

THESE are the Pieces which have been added to this fourth Edition. As to the History itself, it is already so well known, that it would be useless to give here any further Account of it.

ARTICLE LIII.

The PRESENT STATE of Learning.

M A D R I D.

F Ben. Geron Foyo has undertaken to explode vulgar Errors, in a Book intitl'd, *Teatro Critico Universal*, &c. 3 vol. 4to. Dom Salvador Jos. Magner being displeased with that Work, has put out *Anti-Teatro Critico*, 2 vol. in 4to. wherein he censures the two first Volumes of *F. Foyo*.

THE following Book is lately come out: *El Porque de todas las Cosas*: the *Why* or Reason of all things. A glorious Title indeed, but *quid dignum tanto feret hic promissor biatu?*

WE have a new Edition of the Works of *Quevedo*, in 6 vols. 4to.

DOM Blasio Antonio Mattane-Ferris has translated into Spanish *Les Institutions du Droit Ecclesiastique*, by Abbé Fleuri, 3 vol. 8vo.

Ciencia para las personas de Corte, &c. 6 vol. 8vo. is a Translation of *La Science des Gens de Cour, de Robe, & d'Epée*.

V A L E N C I A.

DOM Greg. Mayans de Giscar has published some Dissertations on the Civil Law: *Systema Disputationum Legalium*, &c. in 4to.

SALAMANCA.

F. Jof. Stepb. de Noriega is the Author of the Book intitled, *Dissertatio Apologetica de Marianis Ecclesiis & Specialibus Cultoribus Norbertinis*, in 4to.

ROME.

M. Victorio Giowardi has lately published *Acta Passionis & Translationis S. Mercurii, ac S. S. Duodecim Fratrum Martyrum, & Lectiones pro solemnibus Basilicæ S. S. Sophie Beneventi dedicatione: ex antiquo Lectionario, ad usum Monasterii ejusdem Ecclesiæ eruta ac Notis illustrata. Nunc primum in lucem prodeunt, opera & studio Victorii Giowardi Clerici Verulani, anno 1730.*

M. Fontanini being willing both to honour the State of *Venice* his native Country, and to comply with the Request of Cardinal *Ottoboni*, has given us an Account of the Life and Miracles of *Orseolo*, who was Doge of *Venice* towards the End of the tenth Century, but turned a Monk, and went into *Catalonia*, where he was looked upon as a Prophet and a Saint, and worshipped in several Places. He only wants to be canonized according to the usual Formalities, in order to be made a standing Saint of the *Romish* Church. *De Sanctitate, Cultu, & Miraculis Sancti Petri Urseoli Confessoris, cujus corpus requiescit Cukani in Monasterio Sancti Michaelis Archangeli Comitatus Barcinonensis in Catalonia.*

M. Rhodigini, Library-keeper to Cardinal *Imperiali*, has put out *De Liturgia Romani Pontificis in solemnibus celebrationibus Missarum, libri duo; ubi sacra Mysteria ex antiquis Codicibus, præsertim Vaticanis, aliisque Monumentis plurimum illustrantur. Cura & studio Dominici Georgii Rho-*

Rbodigini, Præfeti Bibliothecæ Josephi Renati Imperialis S. E. R. Presbyteri Cardinalis amplissimi. In 4to. 2 vol.

N A P L E S,

M. Matteo Egittio has published his Observations upon the Decree of the Roman Senate against the *Bacchanals* engraved on a Copper-Plate, which was found in the State of Prince *Cigala*, and since presented to the Emperor: *Senatus-Consulti de Bacchanalibus, sive anecæ vetustæ Tabulæ Musæi Cæsarei Vindobonensis explicatio.* in fol.

THEY have reprinted here the Comedies of *J. B. della Porta*, which were extremely scarce, 4 vol. in 12mo.

Gbieti: Centuria di Sonetti Istoricî di Federico Vallignani, Marchese di Cepagatti, fra gli Arcadi Nivalgo Aliarteo. in 8vo. These Sonnets contain an historical Account of the City of *Gbieti* in the *Abruzzo* the Author's Country, and are illustrated with several curious Remarks.

F A B R I A N O.

THEY have printed here, *Il Medico Poeta: ovvero la Medicina esposta in Versi e Prose Italiane da Camillo Brunori, di Meadola, primario Medico di Pergola. Con una Satira in fine contro quelli che biasimano la Poesia nel Medico.* in fol.

V E N I C E.

COLETTI, who is printing by Subscription the Latin Translation of *F. Calmet's Commentary on the Bible*, has finished the fourth Volume. *F. Mansi*, a *Lucchese*, translates the Pre-

Art. 53. HISTORIA LITTERARIA 485

Prefaces and Dissertations; and F. Semnarto, a Native of this Place, the Commentary.

F. Zannino Marfecco is translating into Italian the Roman History of the F F. Catrou and Rouillé. The three first Volumes are already come out.

PITTERI has printed a very neat and correct Edition of St. Jerom's Letters: *Divi Hieronymi Stridonensis Epistolæ selectæ & in Libros tres distributæ: opera D. Petri Canisii Theologi. Nunc denuò ad exemplar Mariani Victorii Roschini, Episcopi Amerini, emendatæ, argumentisque illustratæ. Epistolarum atque aliorum Opusculorum, quæ tribus hisce libris continentur, ordo & numerus adjectus est, cum rerum & verborum Indice locupletissima. Novissimè in hac ultima editione, à quamplurimis mendis quibus scatebant, castigatæ. in 12mo. Pages 551.*

M I L A N.

M. Argelati has published his new Edition of the Medals of Count Mezzabarba. *Imperatorum Romanorum Numismata, &c.* See No. III. p. 247. 248

G E N E V A.

THEY are printing here by Subscription all the Works of the famous Dr. de Launoy. *Joannis Launoyi, Constantiensis, Parisiensis Theologi, Socii Navarræi, Opera omnia, ad selectum ordinem revocata. Ineditis Opusculis aliquot, Notis nonnullis dogmaticis, historicis & criticis, Authoris Vita, variis Monumentis tum ad Launoyum tum ad scripta ipsius pertinentibus, Prefationibus cuique Volumini affixis, Indicibus locupletissimis, aucta & illustrata. Accessit Tractatus de varia Launoyi Librorum fortuna.* This Edition will contain five Tomes, or ten Volumes in folio. Here follows

a Catalogue of the Tracts contained in each Tome. Those marked with a Star are not mentioned in the Account of Dr. *de Launoy's* Works published by himself in his *Regii Navarræ Gymnasii Historia*; and those marked with two Stars were never before printed.

TOM. I.

Syllabus rationum, quibus causa DURANDI de modo conjunctionis concursuum Dei & creaturæ defenditur, & inofficiosa quorundam recentiorum censura repellitur. *Parisiis* in 8vo. 1636.

* *Prescriptions touchant la Conception de Nôtre Dame*, in 12mo. 1677. Seconde Edition.

** Idem Opusculum ab LAUNOIO Latine factum.

De Controversiâ super exscribendo Parisiensis Ecclesiæ Martyrologio, exortâ, judicium, in 8vo. 1671. *Secunda Editio auctior & correctior*.

Diversi generis erratorum, quæ in Parthenicis Nicolai Advocati Billiadi vindiciis extant, specimen in 8vo. 1671.

* B. CARPENTARII Theologi Epistola de Contentione orta inter Canonicos Parisienses, super Verbis Ufuardi, ad Festum Assumptionis B. Virginis Mariæ: Editâ anno 1671.

De frequentis Confessionis & Eucharisticæ Communionis usu atque utilitate Liber, in 8vo. 1653.

De mente Concilii Tridentini circa contritionem & attritionem in Sacramento Poenitentiae liber, quo scilicet duplici Theologorum de contritione & attritione opinioni præjudicium nullum fecisse, sed utramque Scholæ liberam reliquisse, demonstratur, in 8vo. 1653.

De mente Tridentini Concilii circa satisfactionem in Sacramento Poenitentiae, Dissertatio, in 8vo. 1664. *Editio Secunda auctior & correctior.*

Explicata Ecclesiae Traditio circa Canonem omnis utriusque sexus, in 8vo. 1672.

De Sacramento Unionis Infirmorum Liber, in 8vo. 1673.

Regia in Matrimonium Potestas vel Tractatus de Jure Sæcularium Principum Christianorum in faciendis impedimentis Matrimonium dirimentibus, in 4to. 1674.

Contentorum in libro sic inscripto: *Dominici Galeffi Ecclesiastica in Matrimonium Potestas, Erratorum Index locupletissimus*, in 4to. 1677.

**** De la Puissance des Empêchemens du Mariage.**

**** Observations sur l'Acte de Vesperie de Mr. LEULLIER, Licencié en Théologie, qui a été soutenu dans les Ecoles du Collège de Sorbonne, l'an 1676. le 8. Juin.**

**** Défense des Sentimens de Mr. de LAUNOY touchant les Empêchemens du Mariage.**

**** De la Discipline de l'Eglise sur la Séparation du Mari d'avec la Femme, pour cause d'adultère, suivant ce qui est écrit dans S. MATTHIEU, Chap. XIX. Dico autem vobis quia quicumque dimiserit uxorem suam nisi ob fornicationem & aliam duxerit, mœchatur.**

*** Recueil Chronologique de diverses Ordonnances & autres Actes, Pièces & Extraits, concernant les Mariages Clandestins, divisé en deux Parties, in 8vo. 1660.**

*** Véritable Tradition de l'Eglise sur la Prédestination & la Grace. à Liege, in 12mo. 1702.**

Decretum Illustrissimi ac Reverendissimi D. CAROLI MAURITII LE TELLIER, Archiepiscopi

episcopi Remensis, adversus LAUNOI Traditionem de Prædestinatione & Gratiâ, è Gallico in Latinum translata, Auctore F. Jacobo Hyacintho Serry, Ordinis Prædicatorum.

Epistola LAUNOI ex Elyfio ad Generalem Præpositum Societatis Jesu data, in 12mo. 1705.

T O M. II.

De Auctoritate negantis Argumenti Differtatio, cum Appendice, in quâ Jo. BAPT. THIERS exercitatio adversus eandem Dissertationem expenditur & castigatur, in 8vo. 1662. *Editio Secunda auctior.*

Disputatio Epistolæ de tempore, quo primum in Galliis suscepta est Christi fides, in 8vo. 1659.

Dissertationes tres, quarum una Gregorii Turonensis de septem Episcoporum adventu in Galliam, altera Sulpitii Severi de primis Galliz Martyribus locus defenditur, & in utrâque diversarum Galliz Ecclesiarum origines tractantur, tertia quid de primi Cenomanorum Antistitis epochâ sentiendum sit, explicatur, in 8vo. 1670. *Editio Secunda auctior & correctior.*

Varia de commentitio Lazari & Maximini, Mariæ Magdalene, & Martiæ in Provinciam appulsu, in 8vo. 1660.

* *Les Sentimens de Mr. de LAUNOY, sur le Livre que le P. GUESNAY, Jésuite a fait imprimer à Lyon, sous le nom de PIERRE HENRI, intitulé, Auctarium Historicum de Magdalena Massiliensi advena, à Lyon, in 8vo. 1646.*

* *Deux Lettres de Mr. de LAUNOY à Mr. Marchetty, sur l'arrivée de la Magdeleine en Provence, imprimées dans deux Mercurès de l'année 1723.*

Varia

Varia de duobus Dionysiis Atheniensi & Parisiensi Opuscula, in 8vo. 1660.

* Joannis LAUNOI super *Petri Francisci Cbiffletii* Differtatione de uno Dionysio, Judicium, in 8vo. 1677.

Judicium de *Hadriani Valesii* disceptatione quæ de Basilicis inscribitur, in 8vo. 1658.

De *Victorino* Petavionensi Episcopo & Martyre, Dissertatio; cum Appendice de quinque Victorinis, in 8vo. 1664. *Editio Secunda auctior & correctior.*

Duplex Dissertatio: *Una* continens Judicium de Auctore vitæ Sancti MAURILII, Andegavenfis Episcopi, ex M. S. Andegavenfi erutæ. *Altera* RENATI Andegavenfis Episcopi Historiam attingens. In qua etiam cuidam pro eodem Renato Apologiæ passim respondetur. Subjicitur Apologia pro Nefingo hujus nominis primo Andegavenfi Episcopo, adversus eum, qui Apologiam pro Sancto Renato scripsit. Item ÆGIDII MENAGII ad GUILIELMUM fratrem Epistola. *Editio tertia auctior & correctior,* 1663.

De rectâ Nicæni Canonis VI. & prout à *Rufino* explicatur, intelligentiâ, Dissertatio, in 8vo. 1662. *Editio Secunda auctior.*

De rectâ Nicæni Canonis VI. intelligentiâ, Dissertationis Propugnatio, in 8vo. 1671.

De verâ notione plenarii apud Augustinum Concilii, Dissertatio, in 8vo. 1676. *Editio Tertia.*

Confirmatio Dissertationis de verâ plenarii apud Augustinum Concilii notione, in 8vo. 1667.

Remarques sur la Dissertation, où l'on montre en quel tems, & pour quelles raisons, l'Eglise universelle consentit à recevoir le Batême des Hé-

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L. I.

ré-

Vol. II.

ritiques; Et par où l'on découvre ce qui a donné occasion aux Auteurs, qui ont traité de cette matière, de s'être égarés dans la recherche qu'ils ont faite du Concile Plenier, qui termina suivant S. Augustin cette contestation, in 8vo. 1675. Seconde Edition.

Examen de la Préface Et de la Réponse de Mr. DAVID aux Remarques sur la Dissertation du Concile Plenier, dont a parlé S. Augustin, en disputant contre les Donatistes, in 8vo. 1672.

De Auctore vero professionis fidei, quæ Pelagio, Hieronymo Augustino tribui vulgò solet, Dissertatio, in 8vo. 1663. Editio Secunda auctior Et correctior.

De verâ causâ Secessûs S. Brunonis in Eremum, Dissertatio, seu defenfa Romani Breviarii correctio circa historiam S. Brunonis, in 8vo. 1662. Tertia Editio auctior Et correctior.

De Simonis Stochii viso, de Sabbatinæ Bullæ privilegio, & de Scapularis Carmelitarum fodalitate, Dissertationes quinque. Editio correctior & multis partibus auctior, in quâ posthabitis trium Carmelitarum, Jo. Cberonii, Thomæ Aquinatis, & Phil. Fesaii criminationibus, omnis ad reliquas illorum tergiversationes aditus intercluditur & rerum veritas stabilitur, in 8vo. 1663. Editio Tertia auctior.

Veneranda Romanæ Ecclesiæ circa Simoniam Traditio, in 8vo. 1675.

*** Lettre à un Ami sur l'Usure.*

De Curâ Ecclesiæ pro miseris & pauperibus Liber, in 8vo. 1663.

De Veteri Ciborum delectu in jejuniis Christianorum & maximè in Quadragesimâ Dissertatio, Editio Secunda, cui accessit, de veteri more baptizandi Judæos & Infideles, & de priscis solemnioribus Baptismi temporibus, in 8vo. 1663.

T O M.

TOM. III.

Inquisitio in chartam immunitatis, quam B. Germanus Parisiorum Episcopus Suburbano Monasterio dedisse fertur, in 8vo. 1676. *Editio Secunda.*

Affertio Inquisitionis in chartam immunitatis quam B. Germanus, Parisiorum Episcopus Suburbano Monasterio dedisse fertur, in 8vo. 1658.

Examen de certain Privileges, & autres Pièces, pour servir au Jugement du Procès, qui est entre Mr. l'Archevêque de Paris, & les Moines de S. Germain des Prez, in 4to. 1672. Seconde Edition.

Inquisitio in privilegium quod Gregorius Papa I. Monasterio S. Medardi dedisse fertur, in 8vo. 1657.

Affertio Inquisitionis in Monasterii S. Medardi Privilegium in tres partes distributa, in qua de subreptitiis ac non-subreptitiis Privilegiis & Exemptionibus, in 4to. 1661.

Inquisitio in Chartam fundationis & privilegia Vindocinensis Monasterii, in 8vo. 1661.

Remarques sur deux prétendus Privileges d'Urban V. desquels les Religieux de S. Victor de Marseille, se servent pour s'exempter de la Jurisdiction de Mr. l'Evêque de Marseille, in 4to. 1673.

Inquisitio in Privilegia Præmonstratensis Ordinis, in 8vo. 1658.

Examen du Privilege d'Alexandre V. & de quelques autres Privileges, donnés par d'autres Papes, pour servir au Jugement du Procès qui est entre Mr. l'Evêque Duc de Laon, & les Prieur & Religieux de S. Martin de Laon, in 8vo. 1658.

Supplement & correction du Faictum pour les Religieux de l'Abbaye de S. Martin de Laon, contre Mr. d'ETRE'ES, Evêque de Laon, in 8vo. 1658.

Censura Responfionis, quâ F. NORBERTUS CAILLOCIUS sese mendaciis atque erroribus novis irretivit, in 8vo. 1676. Secunda Editio.

Capituli Laudunensis Ecclesiæ. jus apertum in Monasteria Præmonstratensium Ordinis, in 8vo. 1673. Secunda Editio.

Remarques sur le second Inventaire de production des Prévôt, Doyen & Chanoines de l'Eglise Cathédrale de Soissons, in 4to. 1671.

Réflexions sur la Procédure des Doyen, Chanoines & Chapitre de Vezelay, in 4to. 1672.

Réponse au Faictum des Reguliers d'Agen, in 4to. 1672. Seconde Edition.

Examen de certains Privilèges & autres Pièces, pour servir au Jugement du Procès qui est pendant au Parlement de Paris, entre Mr. l'Archevêque de Tours, & le Chapitre & Chanoines de S. Martin de Tours, en vertu d'un Appel comme d'abus, interjeté par Mr. le Procureur Général, 1676.

T O M. IV.

De Scholis celebrioribus, seu à Carolo Magno, seu post Carolum Magnum in Occidente instauratis, in 8vo. 1672.

De Variâ Aristotelis in Academiâ Parisiensi Fortunâ, extraneis hinc inde adornata præsidii Liber, in 8vo. 1662. Tertia Editio auctior & correctior.

*** Considérations de Mr. de LAUNOY, sur le rapport fait en la Faculté de Théologie le 5. Novembre 1646. au sujet de son approbation, touchant*

chant l'Histoire des Hospitaliers du S. Esprit, avec des Remarques sur ces Considérations.

Differtatio de Auctore Librorum de Imitatione Christi, in 8vo. 1663. *Quarta Editio auctior & correctior.*

Remarques Sommaires, sur un Livre intitulé: La Contestation, touchant l'Auteur de l'Imitation de JESUS CHRIST, rendue manifeste par l'opposition de toutes les preuves proposées par les Bénédictins & Chanoines Réguliers, divisée en trois Parties, avec les Preuves Justificatives du droit de THOMAS DE KEMPIS, in 8vo. 1663. Seconde Edition.

Regii Navarræ Gymnasii Parisiensis Historia, in 4to. 1677.

* *Factum pour les Supérieurs & Boursiers Théologiens des Collèges de l'Université de Paris contre les Docteurs & Professeurs en Théologie des Collèges de Navarre & de Sorbonne, in 4to. 1677.*

T O M. V.

Epistolæ ad Amicos, ubi de Antiquitate Ecclesiastica, prodire ab anno 1664. in 8vo. usque ad annum 1673. quæ simul compactæ, octo volumina conficiunt. In hac nostrâ quam vulgamus Editione, octo ineditæ occurrunt Epistolæ.

To the IVth Tome will be prefixed a Collection of several Pieces, relating to the Life and Writings of the Author; and this Tome will be the last printed, upon the account of the Quotations or References to the other Volumes. These Pieces, bearing the Title of *Launoiana*, will be divided into three Parts, as follows:

Prima Pars.

LAUNOII Vita curiosè descripta.

Testamentum editum, in 4to.

Epitaphium editum,

Testimonia pro Launoio & contra Launoium.

Secunda.

Tractatus de Variâ Launoi Librorum Fortunâ, ubi fusiùs agimus de diffidijs suis literarijs,

Catalogus omnium Operum pro Launoio & contra Launoium conscriptorum, notis illustratus.

Tertia.

LAUNOII Elogium, Londini editum, in 8vo, 1685.

*Eloge de Mr. de LAUNOY, par Mr. Per-
rault.**Autres Eloges de MÖRERI, &c.**Mémoire non imprimé pour la Harangue fun-
nébre de feu Mr. de LAUNOY.*

Rolandi Maræsii Epistola Launoio.

*Lettre à Messieurs les Docteurs de la Faculté
de Théologie de Paris, sur le Livre de Mr. de
LAUNOY, intitulé: Véritable Tradition de l'E-
glise sur la Prédestination & la Grace, imprimé
in 4to.*

Z U R I C H.

Dr. Scheuchzer has published a Specimen of
several Diplomas and ancient Manuscripts we
have here. *Alphabeti ex Diplomatibus & Codi-
cibus Thuricensibus Specimen; publicatum à Jo-
hanne Jacobo Scheuchzer, Med. D. Matib. P. A.
cad. Imperialis Carolinæ adjuncto, & Soc. Regg.
Angl. & Prussicæ Membra; & Johanne Lock-
mann, Chalcographo, Tig. in folio.*

AUGS.

AUGSBURG.

E. Corbianus Thomas, a Benedictine, Professor of Mathematicks in the University of Salzburg, has put out *Firmamentum Firmianum, seu Manuductio ad Globum artificialem Caelestem, Asterismos ejusdem ad ineuntem annum 1731. reductos LXXXVI. Iconismis aeri incisis exhibens. Authore P. Corbiniano Thomas, Benedictino Echingenfi, A. A. L. L. & Philosophiae Doctore, ac in Alma & Archi-Episcopali Universitate Salisburgensi Matheseos Professore Ordinario.* in 4to.

Jacobi Bruckeri *Orium Vindelicum, sive Melotomatum Historico-Philosophicorum Triga.* in 8vo. This Book contains three Dissertations. 1. On the Agreement of the Pagan Philosophy with the Christian Doctrines. 2. Critical Observations upon a French Book printed at the Hague in 1724, with this Title: *Histoire de la Philosophie Payenne.* 3. On the Honours paid to Philosophers after their Death, by the Greeks and other Nations.

LEIPSICK.

THE following Book has been printed here: *Nicolai Hieronymi Gundlingii Jurisconsulti, Serenissimo ac Potentissimo Borussiae Regi à Consiliis intimis & Ecclesiasticis Jurium Professoris Ordinarii, de Emptione Uxorum, Dote, & Morgengaba, ex Jure Germanico Libellus singularis. Cum Indicibus Autorum & Rerum.* in 4to.

DRESDEN.

D. Baltazaris Behelii, Profess. publ. Atad. Argentoratensis & Witebergensis *Memorabilia Historiae Ecclesiasticae recentioris, à tempore Reformationis 1517. captae, usque ad annum 1680.*

perducta: continuata deinceps Supplementis usque ad 1730. In Memoriam secularem August. Confessionis dicti Anni, & edita per Christian. August. Hausen, Ecclesiasten Dresdensem. in 4to.

H A L L E.

Jo. Francisci Buddei Compendium Historiæ Philosophicæ, Observationibus illustratum. Cum Præfatione Jo. Georgii Walchii. in 8vo.

I E N A.

Mr. Læwe has published the following posthumous Work of Dr. Posner: *Jo. Casparis Posneri Elog. quondam Prof. Ienæ celeb. de Styli Latine Cultura Commentatio; commodam Auctorum Classicorum ἀνάγνωσιν, aliæque exercitia utilissima, additis exemplis perspicuis firmata, exhibens. Ex B. Auctoris Autographo edidit, Tabulis synopticis, & variis Observationibus auxit M. Jo. Adamus Læwius. in 8vo.*

Casparis Aebatii Beckii, D. Serenissimorum Saxoniae Ducum Consilarii Aulici, & Antecessoris Ienensis de Novellis Leonis Augusti & Philosophi earumque usu & auctoritate, Commentatio prolusoria. , Præmissa est Dissertatio de provida Dei Cura in dispensandis Jurisprudentiæ satis, itemque laudati Imperatoris Vita. in 4to.

N U R E N B E R G.

Mr. Pöschel has obliged us with a new Edition of Polybius's Tract *de Militia Romana*. The Greek Text is very correct, and the Latin Translation is more accurate than those of Lipsius and Casaubon. Πόλυβις, &c. *Polybii Megalopolitani de Militia Romana Libellus. Versione Latina, Commentatione perpetua & Iconibus illustratus; nec non Indice rerum & dictionum Latino,*

zino, & Syllabo Vocabulorum Græcorum locupletatus: studio & opera Johannis Georgii Pæschelii, Ill. Gymnasii Heilsbronnensis Con-Rectoris. In 8vo.

Jo. Jac. Fantkii Med. Doct. Serenissimi Solis-baco-Palatini Consilarii & Archiatri in Academia Altorfina Theoret. Profess. Publ. Ordin. Selectus Materię Medicę, Tabulis LXVI. exhibitus, cum Appendice Compositionum quarundam hactenus ignotarum, & Indice. Editio secunda Auctior. In 24^{to}.

Thesaurus Ludovicianus, sive Compendium Materię Medicę, selectum ex B. Dan. Ludovici Pharmacia, moderno sæculo applicanda, & editum à Daniele Nebelio Prof. Heidelb. Nunc autem denuò recensitum exactissimè, Notis, Dosibus & Indicibus necessariis illustratum, opera & studio Wolfgangi Christiani, M. D. In 24^{to}.

W I T T E N B E R G.

THE following Book, just printed here, contains a great number of curious particulars, concerning Authors and Books, ancient and modern: SCHURZFLEISCHIANA; sive, varia de Scriptoribus Librisque Judicia Polyhistoris olim celeberrimi C. S. Schurzfleischii. Cum Indice omnibus VI. Speciminibus communi, & Supplementis nonnullis. Accedunt ejusdem Elogia Scriptorum illustratum & multa eruditionis copia insignium seculi XVI. è MSS. eruta, opera & studio Godofredi Wagneri. In 8vo.

D A N T Z I G.

Samuelis Friderici Wittenbergii D. Juris & Hist. P. P. & Athenæi Gedan. Inspectoris, de Officio Ministri Ecclesię erga condemnatum ad Mortem; & de Impenitente ad Mortem condemnato delinquente,

THOMAS DALE, M. D. 3 vol. 8vo. Printed for *W. Innys* in *St. Paul's Church-yard*; *C. Davis*, the Corner of *Pater-noster Row*; and *N. Prevost*, against *Southampton-street* in the *Strand*. 1731.

Dr. *Jebb* has publish'd Proposals for printing by Subscription, in *Folio*, a curious and valuable Work of the famous *Friar Bacon*, intitled, *Fratri Rogeri Bacon, Ordinis Minorum, Opus Majus ad Clementem IV. Pontificem Romanum &c.* He gives us the following Account of the Author and his Performance :

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The Face of the Church was at that time overspread with a Cloud of Ignorance. The Regular Clergy contented themselves with Scholastic Divinity, and the Secular with the Canon Law. Philosophy lay under a general Disregard, and the Study of it was look'd upon either as useless or prejudicial. No wonder then, if in this dark Period of Time the Effects of Nature, as improv'd by Art, were ascribed to supernatural Causes, and *Bacon's* Advances in Philo-

sed ille facultatem in iis, quæ ad consequendam duraturam felicitatem faciunt, ad quam vero evadere nequit, nisi cum Deo contracta societate, qua animo & pura voluntate perficitur?

B R E M E N.

DR. Nonnen has collected and published several Dissertations of the late Dr. Hase. Some of them had not been printed before. *Theodori Hasei, dum viveret S. S. Th. D. & Prof. ad Aedem B. Mariæ Past. ut & Collegii Scientiarum Regii, quod Berolini floret, Sodalis, Dissertatio- num & Observationum Philologicarum Sylloge.* In 8vo.

A L T E N A.

PETRI Zornii Hamburgensis, in illustri Gymnasio Carolino, *Historiæ Sacræ, Eloquentiæ, & Græcæ Linguae Professoris Regii, Opuscula; hoc est, Programmatum, Dissertationum, Orationum, Epistolarum, & Schediasmatum, in quibus præter Selectissimæ Historiæ Ecclesiasticæ & Literariæ capita, etiam plus quam sexcenta S. Scripturæ loca partim ex utriusque Linguae sanctioris genio, partim ex Antiquitatum Hebraicarum, Græcarum, & Romanarum apparatu illustrantur & vindicantur, Tomus primus, Adjectis locorum Scripturæ rerumque Indicibus.* In 8vo. The second Volume is come out, and the Author promises a third.

H A N O V E R.

DR. Heuman has put out a new Edition of the Emperor Charles the Great's celebrated Book against the Worship of Images: *Augustæ Concilii Nicæni II. Censura: hoc est, Caroli M. de impio Imaginum cultu Libri IV. Ad primam Editionem recudi eos curavit, ac subinde pariter emen-*

emendavit, partim illustravit præmissis & sua & primi Editoris Præfationibus, itemque Anonymi cujusdam Dissertatione critica, Christoph. Aug. Heumannus, S. Theol. D. & Prof. Gymn. Regii Gotting. Insp. In 8vo.

B R U N S W I C K.

Job. Fried. Bertrami Serenissimo Frisiæ Orient. Principi à Consiliis sacris & Concionibus Aulicis, Seminarii Theologici ac Scholarum Inspectoris, Meletemata Literaria, varii haud injucundi nec inutilis Argumenti. In 8vo. The Author tells us in his Preface, that he has a second Volume of Dissertations like these, ready for the Press.

W O L F F E N B U T T E L.

Mr. Erath has vindicated Henry Duke of Bavaria and Saxony from the imputation of Pride and Haughtiness, laid upon him by Otto Bishop of Frisingen, and by the Historians who wrote after Otto. Schediasma Apologeticum de ficta Henrici superbi Baiariæ & Saxonie Ducis Superbia, ejusdemque vera Magnanimitate; Ottoni Episcopo Frisingensi aliisque qui eum incaute sectantur Historicis oppositum ab Antonio Uldarico Eratba. In 4to.

Henry surnam'd the Proud, died in the Year 1139, and Otto in 1159.

S T R A S B U R G.

THE learned Mr. Schæpflin has publish'd, Dissertatio Historica de Burgundia Cis & Transjurana. Auctore Job. Daniele Schæpfolino, Hist. & Eloq. Prof. publ. Argentoratensi; Regiæ Inscript. in Gallia Academiæ; itemque Regiæ in Anglia Societati adscripto. Cum Indice rerum. In 4to.

He

HE publish'd lately *Traſtatus Historicus de Apotheoſi & Conſecratione Imperatorum Romanorum*. In 4to.

P A R I S.

OUR University has put out *Criſpi Salluſtii Opera quæ extant ad uſum Scholarum Univerſitatis Pariſienſis*. In 12mo. To this Edition are added ſeveral ſhort and judicious Notes, which explain the moſt difficult Words and Phraſes, and illuſtrate ſuch Paſſages as relate to Hiſtory, Geography, and Chronology. The Editors give a free and impartial Account of *Salluſt*: they own, that having been appointed Proconſul of *Numidia* by *Julius Cæſar*, he plunder'd that Country, for which being impeached on his return, he was acquitted by *Cæſar*.

Mr. *le Blanc*, Member of the Academical Society of Arts, has publiſh'd, *Elegies; avec un Diſcours ſur ce genre de Poëſie, & quelques autres Pieces du meme Auteur*. In 8vo.

Obſervations ſur le Plomb laminé. Par Mr. B * *. A Pamphlet.

The Tranſlation of *Pauſanias* is come out. *Pauſanias: ou Voyage Hiſtorique de la Grece, traduit en François, avec des Remarques*. Par M. *P Abbé Gedoy*n, Chanoine de la Sainte Chapelle, & *Abbé de Baugency*, de l'Academie Royale des Inſcriptions & Belles Lettres. In 4to. 2 vol.

Mr. *Clairaut Jun.* has publiſh'd *Recherches ſur les Courbes à double Courbure*. In 4to. He was but 16 years old, when he preſented this Piece to the Royal Academy of Sciences, which was well ſatiſfied with it.

Nouveau Systeme ſur la Maniere de defendre les places par le moyen des Contremines. In 12mo.

This is a Poſthumous Work of Mr. *Bazin*. F. Caſtel,

Castel, a Jesuite, has prefix'd to it a *Prodimi-
nary Discourse*, which is larger than the Book.

Mr. de Fontenelle has given us the *Histoire
de l'Academie Royale des Sciences*, for the Year
1729. In 4to.

F. de Montfaucon has publish'd the third
Volume of his *Monumens de la Monarchie
Françoise*, &c. Tom. III. contenant la suite des
Rois depuis Charles V. jusqu'à Louis XI. in-
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D O U A Y.

*HISTOIRE du Baianisme; ou l'Herésie de
Michel Baius, avec des Notes Historiques, Chro-
nologiques, Critiques, &c. suivie d'éclaircissmens
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Compagnie de Jesus.* In 4to. Baius or de Bay
was a Doctor and Professor of Louvain. He
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the Jesuits, and several Propositions taken out
of his Writings were condemn'd by Pope Pius V.

U T R E C H T.

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A M S T E R D A M.

MR. le Clerc's infirmities have not permitted
him to finish his Paraphrase and Commentary
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ready for the Press has been publish'd by one
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Veteris

Veteris Testamenti Libri Hagiographi, Jobus, Davidis Psalmi, Salomonis Proverbia, Concionatrix, & Canticum Cantorum; en translatione Joannis Clerici; cum ejusdem Commentario Philologico in omnes memoratos Libros, & Paraphrasi in Jobum ac Psalmos. In Folio.

Prophetæ, ab Esaia ad Malacchiam usque, en translatione Joannis Clerici; cum ejusdem Commentario Philologico & Paraphrasi in Esaiam, Jeremiam, ejus Lamentationes, & Abdiam; Dissertatione Joh. Smith de Prophetia, & ipsius Auctoris de Poësi Hebræorum. In Folio.

Recueil de Discours sur diverses matières importantes, traduits ou composés par Jean Barbeyrac, Professeur en Droit dans l'Université de Groningue; qui y a joint un Eloge historique de seu Mr. Noodt. In 12mo. 2 vol.

H A G U E.

OEUVRES diverses de Mr. Pierre Bayle, &c. Tom. IV. où l'on trouvera plusieurs Ouvrages du même Auteur, qui n'avoient point encore été imprimés. In Folio. This fourth and last Volume contains, 1. Entretiens de Maxime & de Themiste. 2. Opuscules. 3. Prefaces. 4. Institutio totius Philosophiæ, with a French Translation. 5. Lettres de Mr. Bayle, avec des Remarques par Mr. Des Maizeaux. 6. Discours Historique sur la Vie de Gustave Adolphe Roi de Suède. 7. Table des Matières contenues dans les Oeuvres diverses de Mr. Bayle.

L O N D O N.

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THOMAS

THOMAS DALE, M. D. 3 vol. 8vo. Printed for *W. Innys* in *St. Paul's Church-yard*; *C. Davis*, the Corner of *Pater-noster Row*; and *N. Prevost*, against *Southampton-street* in the *Strand*. 1731.

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Philosophy imputed to Magic. His Superiors were highly offended with what he had written; and laid upon him a severe Injunction not to send any thing abroad, under the Penalty of being confin'd for several Days to live upon Bread and Water: *Facta est constitutio gravis* *, says MS. Cotton. Tiber. C. V. he of himself, *sub præcepto & pœna amissionis libri, & jejuniis in pane & aqua pluribus diebus, si aliquid scriptum factum apud nos aliis committitur.*

The Fame of his Abilities soon reach'd the Ears of Pope Clement IV. who was a Man of Learning himself, and not backward, so far as he openly dar'd, to encourage it in others. Raymund de Landun had recommended Bacon to his Holiness in such advantageous Terms, that his Curiosity was soon rais'd to see a System of Knowledge drawn up by so great a Master. He wrote to him himself, and requir'd him in the strongest Manner imaginable to send him a general Treatise of all that he judg'd necessary to be known; but that he might not offend, he gave him strictly in charge to keep both his Letter and Demand a Secret. This Restriction Bacon justly complains of as a Grievance; but notwithstanding all Discouragements, after a Delay of some few Years, which were employ'd in making proper Experiments, he shew'd himself obedient to the Pope's Command, and sent him the Treatise we now propose to lay before the Reader. *Et primum impedimentum fuit* †, says he to the Pope, *per eos, qui mihi præfuerunt, quibus cum nihil scripsisset in excusationem meam, & eis non potui revelare verum secretum, nec debui propter vestrum mandatum de celando, instabant ineffabili violentia, ut in aliis*

MS. Cotton. Tiber. C. V.

ARTICLES

: A TABLE of the ARTICLES
for N^o. XII. Vol. II. 1731.

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Art. LV.

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Art. LXIX.

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HISTO-
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Art. 53. HISTORIA LITTERARIA.

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Ignorance in Astronomy, and lays down the Plan for its Correction, which some Ages after was follow'd by Pope Gregory XIII. with very small Variation. About one third of this fourth Part has been already publish'd at *Frankfort* as a perfect Work, by *Job. Combacius* in 1614, under the Title of *Specula Mathematica*, but in so incorrect a Manner, as to be capable of receiving very considerable Improvements from this Review. The whole will be compar'd with a very ancient MS. in the King's, and a more modern one in the *Cotton Library*; and the Geographical Part of it will be farther collated with a MS. of good Note in the *Library Bennet College in Cambridge*.

The fifth is his Treatise of Perspective, in which he discourses of Vision at large; describes the Structure of the Eye, and the Uses of its several Coats and Humours; he speaks of the Reflexion and Refraction of Light, and mentions the respective Instruments, which magnify any Object or diminish it, which draw it nearer to the Eye, or remove it farther off. This Discourse has been twice publish'd imperfectly at *Frankfort* in 1614, and 1671. We shall give it collated with two very valuable MSS. in the Libraries of the Right Honourable the Earl of *Oxford*, and of *Magdalen College in Cambridge*, and a very ancient one in the King's Library; and in Cases of Difficulty we shall also have Recourse to the MSS. which are in the publick Library at *Oxford*.

After this follows a large Tract, entituled, *De Multiplicatione Specierum*, in which he endeavours to prove, that the Author of our Being has originally impressed upon all Bodies a kind of communicative Power, by which

they are able to act upon all other Bodies whatsoever and however distant, and that from this Principle the *Phænomena* of Nature are all to be deduced. Thus for Instance, the Flux and Reflux of the Sea are owing, he says, to the Action of the Moon upon the Waters *per radios virtutis suæ substantialis*. He has join'd this Discourse to his Treatise of Perspective, because, as he tells us, he receiv'd the first Hint of the Discovery from that Science. This Piece will be collated with an ancient MS. in the King's Library.

The sixth and last Part is of Experimental Philosophy, and this he shews to be the noblest and most perfect Branch of human Knowledge, as being more certain than any kind of Argumentation whatsoever, which can never conclude surely, unless the Conclusion be confirm'd by Experience. And here he enters into many Points, which had lain conceal'd from all former Philosophers, for want of a proper Enquiry into Nature by Experiment and Observation. Amongst other Instances he mentions the Rainbow, which he ascribes expressly to the Reflexion and Refraction of the Sun's Rays in the Drops of Rain, though no one, he says, ever understood it besides himself, and his great Friend *Peter de Mabarn-Court*.

As the Reader will easily observe from the short Account we have here given, that many Particulars, which have been supposed to be the Inventions of later Ages, were certainly known to *Fryar Bacon*, we thought we could not do a more acceptable Service to the Curious, nor a greater Honour to our Countrey which gave him Birth, or to the University of *Oxford* in which he was brought up, than by securing
to

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to him the Glory of his Discoveries, in the publishing of this Discourse.

He finish'd it in the Year 1267, and sent it to Rome, with some other of his Works, by his Scholar *John*, whom he recommends to his Holiness in the most pressing Terms, as a Person deserving of his Protection. Whatever Difficulties were to be met with in his Writings, *John* was able to explain them; and that he might do it the more effectually, he is said to have carried over Spectacles, and other useful Instruments of his Master's finding out, as a Present to the Pope.

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C A T A -

STI. Basilii Opera omnia, Tomus III. Opera & studio Monachorum Ordinis S. Benedicti e Congregatione S. Mauri. folio, *Parisiis*, 1730.

Memoires de l'Academie Royale des Sciences, contenant les Ouvrages adoptez par cette Academie avant son Renouvement en 1699, qui contiennent les Memoires pour servir à l'Histoire des Animaux, par M. Perault; Les Memoires pour servir à l'Histoire des Plantes, par M. Dodart; Resolutions des quatre principaux Problèmes d'Architecture, par M. Blondel; Les Ouvrages de Mathematique de M. Frencle, de M. Roberval, & de M. Picard; Et divers Ouvrages d'Astronomie, par M. Cassini. 5 vol. 4to. à la Haye. 1731.

Esprit des Conversations agreables, ou nouveau Melange de pensées choisies, 3 vol. 12mo. *Paris*, 1731.

Joh. Conrad Ruckeri Interpretationes, quibus obscuriora quædam Juris Civilis capita illustrantur. 8vo. *Lugd. Bat.* 1731.

Suite & Conclusion des Memoires & Aventurés d'un Homme de qualité qui s'est retiré du monde, Tome 5, 6 & 7. 12mo. *Amst.* 1731.

Le Philosophe Anglois, ou Histoire de M. Cleveland, fils naturel de Cromwell, écrite par lui même, & traduite de l'Anglois, par l'Auteur des Memoires d'un Homme de qualité. 2 vol. 12mo. à *Utrecht*, 1731.

Rime de' piu illustri Poeti Italiani scelte dall'Abbate Antonini. 2 vol. 12mo. *Parigi*, 1731.

Observations sur les effets de la Scigpé, tant dans les Maladies du Ressort de la Medicine, que de la Chirurgie, fondées sur les Loix de l'Hidrostatique, par François Quefnoy. 12mo. à *Paris*, 1730.

Nouvelle Introduction à la Geometrie pratique, tirée des meilleurs Auteurs, divisée en deux parties, dressée & mise dans un ordre tres methodique pour l'Instruction des Cadets des Troupes du Roy, & pour tous ceux qui veulent entrer au Service Militaire de sa Majesté, par le Chevalier Daudet, Ingenieur. 3 vol. 12mo. à *Paris*, 1730.

Francisci Masclef, Grammatica Hebraica à punctis aliisque inventis Masorethicis libera, Accesserunt in hac secunda Editione tres Grammaticæ, Chaldaica, Syriaca & Samaritana ejusdem instituti. 2 vol. 12mo. *Parisiis*, 1731.

Lettre d'un Turque à Paris, écrites à sa Sœur au Serrail. 12mo. *Amst.* 1730.

Hiacynte, ou le Marquis de Celtas Dirongo, Nouvelle Espagnole. 2 vol. 12mo. *Amst.* 1731.

Vida y hechos del Ingenioso Hidalgo Don Quixote de la Mancha, compuesta por Michel de Cervantes Saavedra. 2 vol. 8vo. fig. en *Amberes*, 1719.

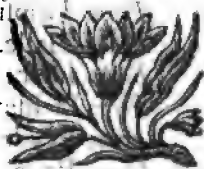
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From Paris. 594
From Cambridge. 596

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 MDCCLXXXI. **HISTO-**
 (Price One Shilling)

HISTORIA LITTERARIA.

ARTICLE LIV.

CAMILLI EUCHERII DE QUINTIIS, e Soc.
Jesu, *Inarime*, seu de Balneis Pithecusa-
rum Libri sex. Sereniss. Lusitanias
Regi Joanni V. dicati.

That is,

*Inarime, or an Epic Poem, in six Books,
on the Baths of Ischia. By Father
CAMILLUS EUCHERIUS DE QUINTIIS,
Jesuit. Dedicated to John V. King
of Portugal. Naples, 1726. 1 Vol. 8vo.
P. P. 320.*

AS this Poetical Performance bears a great
Character in *Italy*, where it was received
some Years since with uncommon Applause,
we shall here give a particular and distinct ac-
count of it, that the Reader may judge whe-
ther or no it deserves the high Commendations
which the *Literati* of *Italy* have bestowed upon
it. The Author was Professor of Poetry in the
Jesuits College at *Naples*, and generally looked
upon, even before he published this Piece, as
one of the best Poets of *Italy*. Having reco-
vered his Health after a very dangerous Indis-

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position,

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position, in which all other Remedies proved unsuccessful, by using the Baths of *Ischia*, he thought himself obliged to acknowledge the Benefit he had received by celebrating the Waters to which it was owing. He therefore made the Baths of *Ischia* the Subject of an Epic Poem, which is the greatest Acknowledgment that can be expected from a Poet. Had the Author lived, we should have soon had the second Edition of his Poem, which he was actually preparing with some Additions; but he died in the mean time at *Posilipa* much lamented, as we are informed from *Naples*, by all those who were acquainted with him. The Work is enriched with some very curious Cuts, and dedicated to the King of *Portugal* both by the Author himself, and the Marquis of *S. Vitorino* his Nephew. The Author's Dedication is in Verse, and contains about three hundred and fifty Heroic Verses in commendation of that Prince. He begins it by addressing himself to the King, and begging of him that he would be pleased to accept of such a mean Present.

*Inclyte Rex, Regumque jubar, qui clarus * Ulyssæi
Regia beas fundata manu; vestigat ab Aæ
Qui gemituro Titan, cui pendet ab æquore Tetibys
Et nova Parrhasio Tellus ignota Trioni;
Excipe pacato, Jerta in læta lauræa, vultu
Ænariides † prono famulantes poplite Mæsas, &c.*

He congratulates himself upon the favourable

* *Lisbon*, which is said to have been founded by *Ulysses*.
Vide Solin. c. 36. & Strab.

† *Ischia* was anciently called *Ænaria*, from *Æneas*, who landed there on his Voyage to *Italy*. *Vid. Plin. l. 2. c. 90.*

Acceptance which he hopes his Work will meet with from so great a Prince.

*Ergone Vestino risit tam prospera Vati
Porrectis Fortuna comis? hæc debita plestris
Auspicia? hæc nostro tandem data meta labati?
O nunquam lustris posthac abolenda futuris
Gloria! Hydaspes quam signet fulgida gemmis
Ducta vel Heliadum pretioso libera fletu, &c.*

A nice Critic would perhaps be offended at the many synonymous Words heaped together in the fourth Verse. *O gloria nunquam abolenda posthac futuris sæculis; O Glory that henceforth shall never be cancelled in future Ages!*

AFTER this he relates what encouraged him to dedicate his Poem to the King of Portugal, and how graciously it was received; promises himself immortal Glory from the Name and Protection of so great a Prince, and so on; the whole interspersed and bedecked with a great many Poetical Fictions, which were too long to enumerate here.

THE whole Poem is divided into six Books, of which the first contains a very minute and exact Description of the Island of *Ischia*, with an account of the most famous Baths it contains. This Island lies in the Bay of *Puzzolo*, and was anciently inhabited by the *Cecropes*, so called from the Greek Word *Κεραρ*, signifying *deceitful*, which Vice being familiar to them, the Poets from hence, and from the Monkeys in which that Island anciently abounded, took occasion to feign that the *Cecropes* had been changed by *Jupiter* into Monkeys. To this Fiction are owing the Names of *Arime* and *Pithecusa*, which are given by the Ancients

to the Island of *Ischia*, the one being derived from the word *Arimus*, which in the old *Tuscan* Language imports a Monkey, and the other from *Isidarus*, a *Greek* word of the same Signification. *Ischia* was also called *Ænaria*, from *Æneas* who touched at that Island with his Fleet as he was sailing for *Italy*. The Origin of these Names is related by *Strabo*, *Suidas*, *Ovid*, *Pliny*, *Xenagoras*, &c. and elegantly described by our Author, together with the Situation of the Island; in the following Verses.

*Est in conspectu Cumei marginis, Arcton
Qua videt, & gelido tardum temone Boöten
Insula Tyrrheno in magno; quam Tbuscus avita
Ex Arimis Arimen, patria quam deinde Pelasgi
Voce Pithecusas, habitantum crimine notas
Jure vocant, secti si vera est fama vetusti.
Cecropum ulturus filias nam Jupiter artes
In deformem viros animal, vultusque ferarum
Induit, & meritam dedit hoc in carcere sedem.
Sic gentemque locus, nomenque agente recepit.
Illam etiam, Æneadum statio quod fida carinis
Excepit Troja profugos, Latiumque petentes,
Ænarium dixere, &c.*

The Poet passes next to commend this Island on account of the Fruitfulness of its Soil;
1. In Wines.

*Mite soli ingenium: miti gratissima Baccho
Culta madent Vineta; jugis matura supinis.
Prominet, & tumidis exuberat uva racemis.
Cui minor Argitis, proris cui colle Phanaeus,
Et victæ assurgant tota Mareotide vites:
Et Metbymneo concedat palmite Lesbos, &c.*

2. In all Kinds of Fruit.

*At non pampineo tantum devota Lyæo
 Inarimes facili prædivitis ubere glebæ
 Arva favent. Pomona suos hic æmula fœtus
 Educat: hic votis cupidi respondet avaris
 Agricola, latis infert dum poma canistris, &c.*

3. In Corn.

*Ipsa laborifero Tellus proscissa juvenco
 Luxuriat, frugesque sinu largitur opimas
 Proventu fœcunda suo; nam cœpta pleno
 Fausta nitet cornu, segetumque exultat acerbo.*

To these he adds the Veins of Gold, Silver, Iron, &c. and all sorts of Minerals, which the Island produces in great plenty; but the many Baths and medicinal Waters of this Island are what he chiefly expatiates upon in the first Books: he enumerates them all, but gives the preference to the *Bagno di Gurgitello*, or *Bath of the little Fountain*, (as it is called by the Inhabitants) which is by far the most famous, on account of the marvellous Virtue of its Waters in curing of Distempers, which prove incurable by any other Remedy whatsoever.

*Clara sed in primis nulli non cognita genti
 Grande coturnati peterent sibi carminis oestrum
 Balnea, Et a Parvo dicti qui Gurgite Fontes;
 Mira quibus domitura luem vis indita cœlo est, &c.
 Cui non parva salus tanto de Fonte: mederi
 Quo dubiis licuit, refugisque illudere Morbis?*

Many, after having tried in vain all other Remedies, and been given over by the Physicians, have miraculously recovered their full Strength and Vigour by only bathing themselves in this Fountain, as our Poet describes with great Elegancy, in the following Verses.

*Verum ubi spes vitæ, fato impendente, salusque
Conclamata jacet : taciti cessere Magistri :
Irritus & morbo cessit labor : omnia quando
Languor habet, rapidisque volat mors invida pennis :
Sospes ab hoc uno (dictu mirabile !) luxit
Fonte dies oriens, &c.
Illicet arcanos dum lubrica lympha meatus
Et subit & facili serpit per viscera lapsu :
Tunc affecta vetus rapent præcordia robur, &c.
Non secus at Pæsti si quando in margine caltham,
Caltham, sive rosam succis vitalibus humor
Destinat ; jacet illa solo, sternitque suo se
Gaudice ; sed pluvium cæli si senserit imbrem,
Infusamve cavis si forte canalibus undam,
Tunc rediiva comas, & odoro vertice frontem
Explicat, & fatis melioribus usa superbit.*

He describes poetically the Origin of this Fountain, and how its Waters acquired the surprising Virtue of curing so many and so various kinds of Distempers. As the City of Naples was founded by the Eubæans under the Conduct of Parthenope, Daughter to Eumelus King of Thessaly, and the Island of Eubæa (now Negroponte) was an Athenian Colony ; they used annually to celebrate with great concourse and solemnity Feasts and Sports, after the Athenian fashion, in honour of Minerva. Our Author feigns, that on the Day appointed for the celebrating of these Sports, all the Nymphs
of

of the neighbouring Countries, that professed
 Virginity, met to grace with their Presence
 the Feast of the unmarried *Minerva*.

*Tamque dies indicta sacris affulserat; Et jam
 Venerat equali Sirenum ad mœnia cœtu
 Nympharum manus alma, quibus non tæda reluxit
 Pronuba, non castos velarunt flammea vultus.
 Venit Hamadryadum Fauno comitatu bicorni
 Turba frequens: venerè alacres ad festa Napeæ, &c.*

Amongst the many Nymphs that came on this
 occasion *Parthenope* was the most remarkable
 both for her Beauty and Dress.

*Prima sed ante alias formâ præstantior ibat
 Parthenope; Orbatio quàm palla tegebat amictu
 Mæoniis distincta modis; nodatur in aurum
 Cæsaries; auroque sinus, gemmisque crepantes
 Fibula subnectit mordens; argentea crurum
 Tegmina Erythreis exornat gaza lapillis.*

Next to *Parthenope* the most conspicuous was
Prochyta (now *Procida*, an Island in the Bay of
Puzzolo by *Ischia*, from which it was separated,
 if we believe *Pliny*, l. 3. c. 6. by an Earth-
 quake) whose shining Beauty eclipsed that of
 the other rural Nymphs:

*Non secus ac verni media inter gramina ruris
 Et nitet, Et primos Floræ rosa poscit honores.*

Prochyta was then (as our Poet feigns) a *Dry-
 ade* highly favoured by *Diana*, whom however
 she abandons on this Occasion, being led by
 her bad Fate to shew herself among the other
 Nymphs at the Feast of *Minerva*.

*Posthabitis tamen illa Deæ sed amoribus, audent
Ire viam, qua cæca trabunt sua fata ruentem,
Et Tritoniaco fervent quæ littera plausu*

Which rash Resolution she will be sensible of then, says the Poet, when she invokes, but in vain, *Diana* and the other Gods to avert her impending Ruin ;

*At non Æ venisse volet, cum proxima leto
Irrita Latoam, Divosque in vota vocabit,*

For, besides the Nymphs came also the Satyrs in great Crouds to have their share in the Sports ; and among them one *Teleboas*, from the Island of *Capri*. The Poet calls him *Teleboas*, because the Island was in antient times called *Teleboæ* from the *Teleboi*, People of *Acarmania*, by whom it was once inhabited. *Teleboas* was, as our Author feigns, a Favourite of *Apollo's*, from whom he had received a thorough knowledge of the medicinal Herbs, and the Art of curling various kinds of Distempers.

————— *Teleboas Capreis adventat, Appollo
Cui medicas Artes, penitusque indulserat olim
Scire potestates barbarum, omnisque salubrem
Stirpis opem, lætasque, fovent quæ vulnera, fruges.*

However, he could neither prevent nor cure the Wound he himself received from *Venus* ; for falling deeply in love with *Prochyte*, he resolves to gratify his wicked Inclination, and unawares to seize the chaste Virgin on her return home.

*At non Idaliæ medicari Cypridis ictum
Evaluit ; non ille faces elusit, Æ arcus,*

Nam

*Namque ubi vestigans aciem per cuncta ferebat,
Obvia luminibus tum clara in luce refulsit,
Qualis erat vultu Prochlyte: tum fixus in uno
Resistit obtutu, visuque immobilis hæsit.
Nec vidisse oculis satis est, it lapsa perimas
Flamma fibras, subitumque bibit malecautus amorem.
Dumque bibit, tacitumque premit sub pectore vulnus
Mente dolos agit, votisque indulget iniquis.
Quippe (nefas) Prochlyte infidiis, & fraude potiri
Destinat, & furto vecors lætatur inani, &c.*

The Poet elegantly describes her Terrour and Consternation, when pursued by Teleboas, thus;

*Horruit, incauto ceu quæ pede presserit anguem,
Territa conspectu Virgo; sua verba dolori
Deficiunt: tremebunda pavet. Sic Cerva Leonem,
Sic rabidum pavet Agna lupum; rostroque sequacem
Sic timida Accipitrem seclusa in valle Columba.*

She sees in the mean time the Nymph *Inarime*, and calls her to her aid. *Inarime* taking her by the hand, carries her along with her over the Sea to *Ischia* their native Island.

—*Manu Prochlyten complexa, per æquora secum
Devebit; optatum fugiens tenet utraque litus,
Ocius Æolio spirant qui carcere ventis.*

Teleboas pursues her close, but while he is ready to lay hold on her, she recurs to her favourite Goddess *Diana*, thus;

*O Dea, virginæi custos innupta pudoris;
Si qua meis unquam cecidit tibi victima telis,
Suspendive tholo surgentem in cornua cervum,
Sis præsens, tantoque volens succurre labori.*

Da

Work, it may not be amiss to premise something concerning the Occasion of it.

FATHER *de Benedictis*, public Professor of Philosophy in the Jesuits College at *Naples*, published in 1688 four Volumes of Peripatetic Philosophy, in which he undertook to establish the Principles of *Aristotle*, and refute, as repugnant to the Mysteries of the *Roman-Catholic* Religion, those of the modern Philosophers; namely, of M. *Descartes*, which about that time began to gain great credit at *Naples*, being cried up by *Lionardo di Capoua*, and the other learned Men of that City, in opposition to the Jesuits, who by their *Ratio Studiorum* are obliged to follow *Aristotle*. F. *de Benedictis* employed, in defence of *Aristotle* and his own Society, the strongest Arguments that the Peripatetic Philosophy could afford him, and which he took care to digest into good Order, and set off with all the Advantages that attend an easy, clear, and, at the same time, most polite and elegant Style. This elaborate Work, however, was so far from meeting with the general Applause which the Author had promised himself, that, on the contrary, it was universally exploded, on account of the satyrical and abusive Reflections upon several Persons of Distinction with which it was interspersed. Upon this F. *de Benedictis*, calling to his aid all the Venom which an enraged Priest is capable of, published in *Italian* a most infamous Libel, intitled *Lettere Apologetiche*, or *Apologetic Letters*, filled with such scurrilous, abusive, and scandalous Invectives against *Lionardo di Capoua*, *Francesco d'Andrea*, *Tommaso Cornelio*, and the other Litterati of *Naples*; that even he himself, tho' a Jesuit,

was

was ashamed to own it, and therefore disguised himself under the feigned Name of *Benedetto Aletino*. Neither *Lionardo di Capoua*, nor the others whom he had abused in a most outrageous manner, thought it at first worth their while to make any Reply to such a scurrilous Libel, remembering, perhaps, the famous Saying of *Plautus*, Amph. 2. 2.

*Bacchæ Bacchanti si velis adversarier,
Ex insana insaniorem facies, feriet sæpius.*

But, as this their Silence gave occasion to the Jesuits to brag that they had crushed at once all their Enemies, and to disperse several most scandalous Libels, in which they imputed Heresy (the Crime with which the Jesuits usually charge those who have not the Fortune to be in their good Graces) to *Lionardo di Capoua*, and the other learned Men of *Naples*, because they dared to follow any modern Philosopher when the Jesuits followed *Aristotle*: the Author therefore of the present Work thought himself obliged to answer the Apologetic Letters, and defend both his own Character and that of *Lionardo di Capoua* and the other Literati of *Naples* against the malicious Aspersions with which *Benedetto Aletino* endeavoured to blacken them. He published his first Answer in 1699, and the two others in 1702 and 1703. *Aletino* replied to the first Answer in 1703, and to the third in 1705. *Aletino's* first Reply was intitled: *Difesa della Scolastica Teologia*, or *A Defence of the Scholastic Divinity*: and the second; *Difesa della terza Lettera di Benedetto Aletino*, or *A Defence of Benedetto*

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*Da rabidi vitasse manum prædonis; & ipsum
Sterne solo exanimem, stratumque ad Tartara pelle.*

Diana heard part of her Prayer, and diverted the Danger which threatned her Chastity, by turning her into a Rock, (the Island of *Procida* being very rocky) which Metamorphosis our Author describes in *Ovid's* Style, and mostly with the same Thoughts and Phrases he uses in Descriptions of this kind. As *Procida* abounds in Pheasants, the Poet feigns that *Prochyte* delighted chiefly in pursuing this Bird with her Arrows, and that her Quiver being changed into a Wood, it was plentifully stocked with Pheasants by *Diana*, to alleviate thereby, in some measure, her undeserved Misfortune.

*Utque Peregrinis Colaborum e finibus olim
Huc primum Argivo Minyarum remige vectas
Phasiacas agitabat aves, telisque premebat
Impigra, Phasiaco Prochyte sic alite lutos
Auxit, & immeritum solatur Cynthia fatum.*

Theleboas was so sensibly touched with *Prochyte's* Misfortune, and his own disappointment, that throwing himself down upon the Rock, and straitly embracing it, he would have expired there for Grief, had not *Apollo*, moved to compassion, snatched it out of his Arms, and by an Earth-quake divided *Procida* from *Ænaria* or *Ischia*, which was the Scene of this mournful Adventure. This Fable is founded on what we read in *Pliny*, l. 3. c. 6. viz. that *Procida* was first joined to *Ischia*, and afterwards divided from it by an Earth-quake; whence it is called *Prochyte*, from the Greek Verb *Προχύνω* *Profundo*, because

because it was, as *Pliny* says, *profusa, & alio provolutis montibus Insula extiterit.*

APOLLO's Compassion towards *Teleboas* stirred up *Diana*'s Wrath against him; and as he had been the occasion of *Prochyte*'s Misfortune; so the angry Goddess caused him to undergo the same Fate. But even such a change could not stop the course of his Tears, which he sheds to this day, bewailing his former Disappointment.

*Flet tamen exanimis, lacrymisque per era volutis
Non sua, fallaces Nymphæ deplorat amores.*

Nay, he still burns with the same Flames which communicate their heat to the Tears that flow from his Eyes, as from a small Fountain.

*Quin & inextinctis, caluit quibus ille, favillis
Ardet adhuc: spirant vel nunc incendia lymphæ,
Quas liquat, atque oculis Parvo ceu Gurgite fundit.
Hinc nomen, Fons alme, tuum.*

What Distempers were cured by *Teleboas* when alive, are after his death cured by these Waters, *Apollo* having bestowed upon them the medicinal Virtue of such Herbs as were used by *Teleboas* in like Cures.

*Sic indita virtus
Plurima; Teleboas nam quod medicamine succos,
Quot posuit morbis adbibere salubriter herbas,
Tot medicis Phæbus vitalia munera lymphis
Contulit, & simili Fontem dignatus honore est.*

THE Reader will find in this first Book minutely described all the medicinal Waters of the Island of *Ischia*, with the origin of their Names, their Situation, &c.

THE Author begins his second Book, by enumerating all the Baths of Note that are to be found, not only in *Italy*, but in any other part of the World.

AMONGST these he mentions the Waters of *Bath* in the following Verses.

*Es vos vester honor sequitur, vos gloria, solis
Stagna, Caledonios inter memoranda Britanos.*

HE examines what Nation first introduced the use of Bathing, and after relating various Opinions, mostly fabulous, concludes thus ;

*At solio exceptos in morem induxerit artus
Abluere, & meritum sibi jure reposcat bonorem
Quis prior, incertum est ; quæ prima ostenderit Orbi
Causa latet ; verax inventi gloria tanti
Auctorem non jactat adhuc, &c.*

He describes various kinds of Baths invented and used by the Antients, some for Pleasure, and others for Health ; such were Baths of Wine, Milk, Oil, Vinegar, human Blood. The last was used, (as *Pliny* tells us, l. 26. c. 1.) by the Kings of *Egypt*, as a sovereign Remedy against the Leprosy. Our Author mentions this detestable Remedy in the following Verses :

*No ego Niliacis olim dilecta Tyrannis
Hic meminisse ausim crudeli balnea ritu (mum
Deproperata ; hominum quæ cæde torrentia, sum-
Per scelus, effuso venarum sanguine fervent :*

Hæc

*Hæc Phario famosa tegat portenta Canopus
Litore: Romuleis quondam ne didita terris
Dedecorent Latias solo vel nomine Thermas.*

The Poet describes here the various artificial Baths that were used by the *Romans*, and gives a particular Account of the stupendous Buildings that were raised by the *Roman Emperors* for the conveniency of Bathing; especially, of the famous Baths of *Dioclesian*, where three thousand Persons could conveniently bath at the same time. Each part of this great Edifice is here minutely described with great perspicuity and easiness of Expression, which in subjects of this nature is a very hard task.

IN the third Book he inquires into the natural Cause of the four noted Qualities, which distinguish the medicinal Waters of *Ischia*, viz. their Heat, Colour, Taste, and Smell; enumerates the various Opinions of the antient and modern Philosophers touching these four Qualities in general; takes notice of such Springs as are remarkable for any of the above-mentioned Qualities; such, for instance, is the Fountain or Lake in *Æthiopia* mentioned by *Pliny* (l. 2. c. 106. & l. 31. c. 2.) whose Waters change their Taste thrice a day, being bitter at Sun-rising, salt at Noon, and sweet in the Evening.

*Trogloditum juxta fines, qua Phæbus ab axe
Altior Æthiopes flagranti sidere torret,
Mirificis (nec vana fides) Lacos æstuat undis,
Insanumque vocant; vario mutabilis ille
Ingenio; varios certa nam lege sapores
Præstat: Et alternis nunc hos, nunc induit illos.*
Quippe

*Quippe ubi sol terras Oriens afflavit, amarus
Dat latices ; medio sed cum micat altus Olympo
Liquitur in salsos : calo si lumina serus
Hesperus ostendat, dulci tunc gurgite dulces
Vertitur in cyathos, vitiumque emendat aquarum,
&c.*

The Reader will find here several entertaining Digressions ; such are the Descriptions of the Alembic, of the various manners in which the Sea-water may be purged of its Salt, how to find out what Mineral or Fossile is prevalent in any of the medicinal Waters, &c.

IN the fourth Book the Author describes what Virtue is peculiar to each of the Baths of *Ischia*, and enumerates from *Julius Jafolinus*, in his *History of the Baths of Ischia*, all the Maladies which are cured by them.

BUT lest they should prove unsuccessful, or even, as it has sometimes happened, pernicious, in the fifth Book he gives several Prescriptions relating to the use of these Waters, copied from *Lambardus*, *Elisius*, *Solinander*, *Baccius*, and chiefly from the above-mentioned *Jafolinus*.

LASTLY, Because the Baths of *Ischia* prove now and then very pernicious, unless great care be used, and occasion various Symptoms, by reason of their great Heat, or some other too prevalent Qualities, as our Author tells us in the following Verses ;

*At quoniam adversis sua sunt incommoda Thermis :
Ipsaque in exitium cedit medicina, gravesque
Sentis aquas plerumque, patetque Eventibus Æger,
Lassa Machaoniis dum corpora credidit undis, &c.*

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He therefore employs the sixth Book in prescribing such Remedies as may either prevent or cure Evils of this nature. The whole Poem is deservedly looked upon by the Literati of Italy, as a Piece, containing (to use one of their expressions) *Διδασκαλίαν περὶ τὴν, præclarā ac multigenam eruditionem: varietatem rerum ac copiam: latinitatis munditiem: exculum egregiè stylum: omnemque Artis Poëticae venustatem.* To the Work are annexed VII Indexes, viz, I. Of the most remarkable things contained in the Poem. II. Of the Baths, Springs, Fountains, &c. of *Ischia*. III. Of the many Distempers mentioned throughout the Work. IV. Of the Names of Places. V. Of the Metamorphoses that are to be met with in the Poem. VI. Of the Poetical Descriptions. VII. Of the Authors he mentions.

ARTICLE LV.

Discussiōni Istoriche, Teologiche e Filosofiche di CONSTANTINO GRIMALDI. Fatte per occasione della Risposta alle Lettere Apologetiche di BENEDETTO ALETINO, &c.

That is,

Historical, Theological and Philosophical Enquiries. By CONSTANTINO GRIMALDI, on occasion of his answering the Apologetic Letters of BENEDETTO ALETINO. Lucca, 1725. 3 Vol. 4to.

BEFORE we give our Reader an Account of what is contained in this learned Work,

Work, it may not be amiss to premise something concerning the Occasion of it.

FATHER *de Benedictis*, public Professor of Philosophy in the Jesuits College at *Naples*, published in 1688 four Volumes of Peripatetic Philosophy, in which he undertook to establish the Principles of *Aristotle*, and refute, as repugnant to the Mysteries of the *Roman-Catholic* Religion, those of the modern Philosophers; namely, of M. *Descartes*, which about that time began to gain great credit at *Naples*, being cried up by *Lionardo di Capoua*, and the other learned Men of that City, in opposition to the Jesuits, who by their *Ratio Studiorum* are obliged to follow *Aristotle*. F. *de Benedictis* employed, in defence of *Aristotle* and his own Society, the strongest Arguments that the Peripatetic Philosophy could afford him, and which he took care to digest into good Order, and set off with all the Advantages that attend an easy, clear, and, at the same time, most polite and elegant Style. This elaborate Work, however, was so far from meeting with the general Applause which the Author had promised himself, that, on the contrary, it was universally exploded, on account of the satirical and abusive Reflections upon several Persons of Distinction with which it was interspersed. Upon this F. *de Benedictis*, calling to his aid all the Venom which an enraged Priest is capable of, published in *Italian* a most infamous Libel, intitled *Lettere Apologetiche*, or *Apologetic Letters*, filled with such scurrilous, abusive, and scandalous Invectives against *Lionardo di Capoua*, *Francesco d'Andrea*, *Tommaso Cornelio*, and the other Litterati of *Naples*; that even he himself, tho' a Jesuit,

was ashamed to own it, and therefore disguised himself under the feigned Name of *Benedetto Aletino*. Neither *Lionardo di Capoua*, nor the others whom he had abused in a most outrageous manner, thought it at first worth their while to make any Reply to such a scurrilous Libel, remembering, perhaps, the famous Saying of *Plautus*, Amph. 2. 2.

*Bacchæ Bacchanti si velis adversarier,
Ex insana insaniorem facies, feriet sapius.*

But, as this their Silence gave occasion to the Jesuits to brag that they had crushed at once all their Enemies, and to disperse several most scandalous Libels, in which they imputed Heresy (the Crime with which the Jesuits usually charge those who have not the Fortune to be in their good Graces) to *Lionardo di Capoua*, and the other learned Men of *Naples*, because they dared to follow any modern Philosopher when the Jesuits followed *Aristotle*: the Author therefore of the present Work thought himself obliged to answer the Apologetic Letters, and defend both his own Character and that of *Lionardo di Capoua* and the other Literati of *Naples* against the malicious Aspersions with which *Benedetto Aletino* endeavoured to blacken them. He published his first Answer in 1699, and the two others in 1702 and 1703. *Aletino* replied to the first Answer in 1703, and to the third in 1705. *Aletino's* first Reply was intitled: *Difesa della Scolastica Teologia*, or *A Defence of the Scholastic Divinity*: and the second; *Difesa della terza Lettera di Benedetto Aletino*, or *A Defence of Benedetto*

Aletino's third Letter. As to Mr. *Grimaldi's* second Answer containing the many gross Errors that are to be met with in *Aristotle's* Works, *Aletino* thought fit not to reply, such Errors being undeniable. However, in his second Reply he touches upon that Head, and uses this truly Jesuitical Evasion; viz. that his Design is not to defend *Aristotle* the *Stagirite*, but *Aristotle* the *Scholastic*; *non defendo Aristotile lo Stagirita, mà Aristotile Scolastico*: meaning thereby, that he does not defend all *Aristotle's* Opinions, but such only as are taught in the Jesuits Schools. Mr. *Grimaldi's* Answer to the *Apologetic Letters* was received not only in *Naples*, but in all the Universities of *Italy* with an uncommon Applause, and the Credit of the Jesuits, we may say, quite overthrown. He was actually preparing an Answer to *Aletino's* Replies, but gave over the Work at the News he received of his Adversary's sudden and unhappy Death, remembering that Saying of *Pliny*, *Cum mortuis non nisi larvas luctari*. However, in this second Edition he has taken care to answer the chief Difficulties they contain. And this is what gave occasion to the Jesuits (ever watchful to do what mischief they can) to paint the Author both to Pope *Bennet XIII.* and to Cardinal *d'Altban* then Viceroy of *Naples*, as a professed Heretic, and his Work as containing Doctrines contrary to the Purity of the Catholic Faith. Upon this, the Pope by a particular Bull prohibited the reading, vending, or keeping of it, under pain of Excommunication; and the Cardinal, seduced by the artful and malicious Insinuations of the Jesuits, caused all the Copies that were found at the

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Author's House to be thrown into the Sea. Some Copies however were, not long after, by a Storm driven ashore, and, falling into good hands, preserved with no less Care than Secrecy, without which the Republic of Letters would have been deprived at once of a Work which is reckoned one of the most learned in its Kind which our Age has produced. This severe Execution was not enough for the revengeful Temper of the Jesuits, who had vowed the Destruction not only of the Work, but likewise of the Author. They therefore entred an Action against him as an Heretic and a Sower of heretical Opinions, and would have compleated his Ruin, having the Cardinal on their side, had he not, as a Senator and Magistrate, appealed to the Emperor, who ordered the Cause to be removed to one of the Courts of *Vienna*, where it is depending to this day.

THE Author, throughout the whole Work, shews a vast deal of Learning, Erudition, and, what perhaps is equally commendable, a great Command of his Temper, tho' provoked in a manner beyond bearing. However, as his Subject is what few now-a-days relish, we shall give but a brief account of it, referring such as approve this kind of Learning to the Work itself.

IN the first Volume (containing 380 Pages) Mr. *Grimaldi* answers the first of *Benedetto Aletino's* Apologetic Letters. The main design of that Letter was to convince the World that the modern Philosophers pay no manner of Deference to, nay, shew on all Occasions the utmost Contempt for, Scholastic Divinity, which the Jesuit extols to the Skies

as the only Weapon that can be used with any success against those who deny or impugn the Mysteries of the Catholic Church. To this Charge Mr. *Grimaldi* answers, that the despising of what they call *Scholastic Divinity*, is so far from being any Blemish or Reproach to the modern Philosophers, that, on the contrary, they deserve, upon that very account, to be highly commended by all Men of Sense. He makes good this Assertion, 1. By enquiring into the first Origin of Scholastic Divinity, and shewing that the Apostles and primitive Doctors of the Church were altogether Strangers to that Method of teaching the Mysteries of the Christian Religion which is now used in the Schools, and was borrowed, about the middle of the eleventh Century, from the Pagan Philosophers. 2. He proves that most of the Heresies, Schisms, and intestine Dissensions, which have in so cruel a manner rent the Church, were entirely owing to the impertinent, idle and nonsensical Distinctions and Quibbles of the Schoolmen. 3. He enumerates the many Evils that are daily occasioned by the School-Divinity, which, with its vain and chimerical Speculations, calls in question the plainest Truths, wrests the true Meaning of the Holy Scripture, gives rise, and even some appearance of Truth to the most absurd and monstrous Opinions, occasions and foment continual Disputes among the Members of one and the same Church, keeps Men, otherwise of bright Parts, busied all their Life-time in running after Trifles, &c. 4. He ascribes to the Scholastic Divines the general Decay of Christian Piety, and the Loss of that Simplicity and Deference to the Scripture which was so com-
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commendable in the primitive Christians. 5. He shews that the School-Divinity is of no use to convince Heretics, to instruct the Faithful, or to give any Account of the Mysteries of the Christian Belief. 6. He observes what trifling, disrespectful, and scandalous Questions have been started by S. Thomas, by Albert the Great, and other Scholastics of great Note. Such are, for instance, the following: * *Quare Christus non fuerit Hermaphroditus: Quare non assumpsit femineum sexum: † Utrum essent excrementa in Paradiso: ‡ Utrum Sancti resurgent cum intestinis: || Utrum Christus cum felle & ipsius receptaculo à mortuis surrexerit, &c. |||* Albert the Great employs no fewer than twenty-four Chapters in discussing the following Questions, which still afford great Matter of Debate to the Scholastics; viz. *Whether the Angel Gabriel appeared to the Virgin Mary in the shape of a Serpent, of a Dove, of a Man, or of a Woman? Did he seem to be young or old? In what Dress was he? Was his Garment white or of two Colours? Was his Linnen clean or foul? When did he appear? In the Morning, at Noon, or in the Evening? What was the Colour of the Virgin Mary's Hair? Was she acquainted with the mechanic and liberal Arts, had she any Skill in Grammar, Rhetoric, Logic, Music, Astronomy, &c.? Had she a thorough Knowledge of the Book of Sentences, (which Book was composed twelve hundred Years after her death) and of all the Chapters it contains, &c.? S. Antonine, another Schoolman of great Note, proposes the following*

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* S. Thomas in 3 distinctione 22. qu. 3. art. 1. disp. 7.

† Prima Part. qu. 98. & in 3. Genes.

‡ In 4 distinct. 44. || Tertia Part. qu. 54. art. 2.

|| Albert. Maga. in Lib. super Missos est.

lowing Questions: ** *Utrum si Deipara fuisset vir, potuisset esse naturalis parens Christi; Utrum Maria gravida sedente, Christus sederet, atque ipsa cubante, cubaret, &c.* To these Mr. Grimaldi adds a great many other no less, if not more, impertinent Questions which the modern Divines treat of in the Schools; such are these: *Utrum semen Christi potuerit generare; Utrum Verbum potuit hypostaticè uniri naturæ irrationali, puta Equi, Asini, &c. Utrum potuit uniri hypostaticè naturæ diabolicæ, naturæ humanæ damnatæ, peccato, &c. In quo casu veræ essent hæc propositiones, Deus est Equus, Asinus, Diabolus, Damnatus, Peccatum, &c. Utrum Christus resurgendo resumpsit præputium; si porro resumpsit, quo pacto, quove modo servatur in terris?* For this Relique is lodged in the Church of S. John Lateran at Rome, and is yearly exposed in Easter-Week to public Adoration. From these and such like Questions which are the ordinary Subject of the School-Debates, Mr. Grimaldi leaves the Reader to judge whether the modern Philosophers deserve to be commended or blamed for their Contempt of Scholastic Divinity.

BUT what most of all alarmed both the Jesuits and the Court of Rome, was the Answer which the Author gives to *Benedetto Aletino*, where that Jesuit extols the Scholastic Divinity, and prefers it to any other Faculty, on account of the Value which the Popes have always shewn for it; since they, tho' inspired by the Holy Ghost, never come to any Decision in Matters of Faith without consulting first the Schoolmen, whose Opinions they commonly find entirely agreeable to the Inspirations

* * S. Anton, in 4. part. tit. 15.

tions of the Holy Ghost. To this Mr. *Grimaldi* answers, that some Popes indeed have advised with the Scholastics; but that every good Catholic has much reason to wish they had never hearkened to their Speculations. He produces here several Instances of Popes, who, notwithstanding their boasted Infallibility, have erred, and taught not only false, but heretical Opinions, misled by the Scholastics. Pope *John XXII.* condemned as false, erroneous, and favouring of Heresy, this Proposition; *Dominium potest separari ab usu in iis rebus quæ usu consumuntur*; not knowing that the very Opinion he thus stigmatized had been taught as orthodox by Pope *Nicholas III.* This Decision of Pope *John* is so plainly erroneous, according to the Roman-Catholic Principles, that even Cardinal *Bellarmino* is forced to own that the infallible Pontiff erred here: *Dices*, says the Cardinal, (*de Rom. Pontif. l. 4. c. 14.*) *ergo erravit Johannes, Respondeo ita videri.* The same Pope taught both in public and private, that the Souls of the Saints are not to enjoy the beatific Vision till after the Day of Judgment; which Opinion was afterwards condemned by other Popes as heretical. *Sixtus V.* prefixed to the famous Bible which was published by his Authority a Bull, wherein he declared *ex Cathedra*, that his Edition was the most correct *that possibly could be*; and nevertheless it was so full of Errors and Mistakes, that *Clement VIII.* thought fit to suppress it together with the Bull, and publish in its room, another, more correct. The Sticklers for the Pope's Infallibility are still at a loss what to answer in defence of *Sixtus* and his Bull. The famous Jesuit *Tannerus* thinks to come off

with flying Colours, by denying that *Sixtus* ever published any such Bull. 'Tis true, says he, that the Bull was compiled by the Pope, that it was printed, and perhaps publicly sold together with the Bible; but yet it is false that it ever was published, because the Popes Bulls are not published, like other Writings, by being printed, sold and dispersed, but by being affixed for a certain Space of Time to the Gates of St. Peter's Church at Rome. Now the Bull of *Sixtus*, continues our wise Jesuit, was never affixed there; or if it was, as some will have it, it certainly did not continue so for such a Space of Time, as was requisite to compleat the Publication of it. *Charles* not satisfied with the Jesuit's Answer, but resolved by all means to maintain the Pope's Infallibility, has recourse to this other Subterfuge, viz. that *Sixtus* did not propose that Edition as one that was *absolutely and completely perfect*, but only declared in his Bull, that it was as perfect and correct as those whom he employed could make it. The Words of the Bull are; *quoad ejus fieri potest restituta*, &c. which plainly import that it had all the Perfection it was capable of, and, of course, that it was an Edition *absolutely and completely perfect*. But without such Shifts and Evasions the Roman-Catholic Divines would be forced to yield to good Sense, and acknowledge the Pope, like other Men, subject to Errors and Mistakes. This is, in brief, the Substance of what is contained in the first Volume.

In the second Volume (consisting of 393 Pages) our Author answers the second *Apologetic Letter*, which was an Answer itself to a Book written by *Lionardo di Capoua*, wherein that

that learned Writer proves, that the Principles of the Peripatetic Philosophy are repugnant to the Mysteries of the Christian Belief, to Experience, and to good Sense. Mr. *Grimaldi's* design in this Answer is to defend *Leonardo di Capoua's* Opinion touching *Aristotle*, and the Principles of the Peripatetic Philosophy; and to refute what *Beneditto Aletino* offers in his Apologetic Letter in their Defence. He begins, by shewing, that none of the Antients (excepting the Peripatetics) entertained that great Opinion of *Aristotle*, which is so much boasted by *Aletino* and the other modern Peripatetics. *Plato*, whose Disciple he had been during the space of twenty Years, found fault both with his Understanding and Behaviour, *Ingenium ejus, moresque arguebat*, says *Elian*, Lib. 3. cap. 19. var. Hist. and adds, that *Plato* shewed a greater Esteem for *Xenocrates*, *Speusippus*, *Amiclas*, and others, than for *Aristotle*: *Plato non approbat hominem sed ei proponebat Xenocratem, Speusippum, Amiclam & alios, &c.* From the ancient Philosophers he passes to the Fathers of the Church, and proves, in their own words, that they were so far from commending, following, or approving of *Aristotle's* Principles, that on the contrary, they looked upon them as inconsistent with the Truths of the Christian Religion, and therefore abhorred the very name of *Aristotle*. But the Jesuits, *quibus Aristotiles pro Christo est & Averrees pro Petro*, chuse rather to wrest and misinterpret the Scripture, that the Doctrine of *Christ* may agree with that of *Aristotle*, than to own that *Aristotle* was mistaken. This is what the learned *Salmeron*, tho' a Jesuit himself, highly complains of in the following Words, *Patienti animo ferre nequeo cum video quosdam adeo*

Sorbonne the Mother and Leader of all the Catholic Universities; *Madre e Condottiera delle Università Cattoliche*, says *Aletino*, speaking of the Sorbonne. After this, Mr. *Grimaldi* examines one by one the Principles that compose the System of Mr. *Descartes*, shews how widely they differ from those of *Epicurus* and *Democritus*, proves that they are far more consistent with Truth, Religion, and Morality, than the Principles of *Aristotle*, answers all the Objections that *Aletino*, and the other Peripatetics raise against them, &c. the whole with such Learning, Erudition, Method, &c. that the Jesuits themselves have been forced to own that Mr. *Grimaldi* has attacked the *Peripatetic*, and defended the *Cartesian* Philosophy in the strongest manner Truth could be attacked, to use one of their Expressions; and Falschhood defended; *Constantinus Grimaldus* (says F. *Aguilera* a Sicilian Jesuit, in his *Curfus Peripateticus*, printed at *Palermo* 1727.) *Peripateticam impugnavit, Cartesianamque Philosophiam defendit, quantum veritas impugnari potest aut falsitas defendi*. This Work gained the Author such a Reputation, that immediately after the Publication of it he was chosen to write for the *Regalia* in the Controversy that was then depending between the Pope and the King of Spain; and acquitted himself so well of his Duty, that he deserved to be raised to the Dignity of Senator, and created Counsellor of S. *Chiara*.

ARTICLE LVI.

A New Account of the Confusion of Tongues, and of the infinite Benefits designed

not only condemned by the Doctors of the Sorbonne, and prohibited by Francis I. but he himself most inhumanly murdered at the instigation of one *Charpentier* a stanch Peripatetic. *Benedetto Aletino* expatiates on this Prohibition and Condemnation, as a solemn Attestation of the great Esteem which the Doctors of the Sorbonne had at that time for *Aristotle* and his Doctrine. But Mr. *Grimaldi* shews, that the Peripatetics have no occasion to value such an Attestation, since the Doctors of the Sorbonne were at that time so ignorant, as to call in Question, whether, *ego amat* was not as good Latin, as *ego amo*. We have an account of this learned Dispute, which at that time divided the Sorbonne, from *Freigius*, in the Life of *Ramus*: *Incredibile prope dictu est*, says he, *sed tamen verum, & editis libris proditum, in Parisiensi Academia Doctores extitisse, qui mordicus tuerentur ac defenderent EGO AMAT tam commodam orationem esse, quam EGO AMO; ad eamque pertinaciam comprimendam consilio publico opus fuisse.* The same *Freigius* tells us, (*in vita Rami*, p. 24.) that the Doctors of the Sorbonne turned a Clergy-man out of his Living, because he pronounced the Letters *Q* and *U* in the Words *Qualis*, *Quantus*, *Quisquis*, &c. as he had been instructed by *Ramus*, which Pronunciation was deemed by them a breach of the Laws and Customs of the University, where these and such like Words were pronounced after the Gothic Fashion thus, *Kiskis*, *Kalis*, *Kantus*, &c. The Clergy-man, however, was restored to his Living by the Parliament, and every one allowed to use what Pronunciation he liked best. These are the Doctors, concludes our Author, whom

whom *Aletino*, for want of others, is forced to number among the Peripatetic Heroes.

BENEDETTO ALETINO's third Apologetic Letter was levelled against Mr. *Descartes*, whose Philosophy began about that time to be in great vogue at *Naples*. *Aletino*, in order to put the *Neapolitans* out of conceit with it, undertook, in this Letter, to prove, that the Principles of *Descartes* are repugnant to the Truths revealed in Scripture, to the Mysteries of the Catholic Church, and, of course, that those who embrace them ought to be looked upon as Heretics. This is what Mr. *Grimaldi* refuses in his third Volume, which contains 369 Pages, and is, perhaps, the most learned Piece which has been hitherto published in defence of Mr. *Descartes* and his Philosophy. *Benedetto Aletino* begins his attack, by putting the *Cartesians* in mind, that the Philosophy, which they are so fond of, was condemned both by the Sorbonne and the Church. In answer to this, Mr. *Grimaldi* observes the craft and cunning dealing of the Jesuits, who, if they have a mind to run down an Author, cry out, that his Works have been condemned and prohibited by the Church; but if they are led by their Interest to maintain the Credit of an Author, either because he is favourable to them, or is one of their own Body, they take care never to mention the Church, and only say, that his Works have not been approved of by the Congregation of the Index, or by the Inquisition, whose Authority and Decrees they distinguish, when it suits with their Interest, from those of the Pope and the Church; nay, they go further, and even call in question the Pope's Infallibility, by distinguishing his Authority from the

the Authority of the Church ; if he happens to condemn or censure any of their Works. F. *Faber*, an Author of great Note among the Jesuits, speaking of the Censure and Prohibition of the Works of F. *Halloix*, owns, that they were condemned and prohibited by the Congregation, and that the Decree of the Congregation was approved of by the Pope ; but yet denies that they were condemned by the Church. *Falsum est*, says he, in *Petrum Halloix ab Ecclesia sententiam esse pronunciatam, ejus tantum liber a S. Congregatione confixus est & prohibitus, singulari Eminentissimum Decreto, approbato a Papa, non tamen ab Ecclesia, a sede Apostolica ex Cathedra*. These are the Jesuits who require from others a blind submission to the Pope's Decrees. Mr. *Grimaldi* using the Distinction offered him by the Jesuits, owns, that the Works of *Descartes* were condemned and prohibited by the Congregation, but denies they were ever censured by the Church, whose Decrees are infallible ; whereas those of the Congregation of the *Index*, as well as all the Censures, Prohibitions, and Excommunications the Pope can thunder, are looked upon by some, and namely by the Jesuits, with the utmost contempt, which he proves by a great many Instances. F. *Bauni*'s Works were condemned by the *Roman* Inquisition in 1642, and, nevertheless, republished by the Author the ensuing Year without the least Alteration. Some Propositions in F. *Faber*'s Answer to *Wendrokius* were condemned by the Inquisition of *Rome* in 1659 ; but notwithstanding this Censure, the very same Propositions were republished in 1670, with the approbation of the Provincial, F. *la Chaise* and eight other Jesuits. The most

most infamous Works of *Amadeus Guimenius*, (i. e. of F. *Moia* Jesuit) was condemned in 1666, by the Congregation of the *Index*; in 1675, by the Inquisition; and in 1680, by a Decree of Pope *Innocent XI.* who caused it to be burnt by the hands of the common Hang-man; yet all this could not deter the Jesuits from reading, commending, and dispersing it. The famous Brief, which Pope *Alexander VII.* wrote to the Doctors of *Lovain*; commending the Learning and Piety of those among them, who had censured the Morals of the Jesuits, was reviled by them in a most shameful manner; they had even the boldness to say, that it had been obtained by means of the Devil (they being ready to admit the Pope inspired by the Devil, or by the Holy Ghost, as it serves their turn) and F. *Faber* was not ashamed to publish in print, that the Pope himself owned to a Jesuit, he had signed that Brief, without reading it or knowing what it contained. Now is it not a piece of Impudence not to be bore with, concludes our Author, that a Member of this Society should lay such stress on a Decree of the Congregation of the *Index*, call it a Decree of the Church, and look upon all those as Heretics, who do not blindly submit to it? In the next place Mr. *Grimaldi* observes, that those who are employ'd by the Congregation to examine the Books that are published in the various parts of the World, do not always acquit themselves of their Duty as they ought; but are often misled by Passion, Envy, indiscreet Zeal, Ignorance, &c. He quotes to this purpose the Words of Mr. *Motbe-le-Vayer*, who in one of his Letters, (*viz.* Epist. 110. Tom. 2.) relates what happened in *Italy* to *Gabriel Naudeus* his particular

particular Friend. *Naudeus* having a mind to publish a Book, left his Manuscript with the Inquisitor, according to Custom, to be examined, whether it contained any thing repugnant to Religion or Morality. The Inquisitor examined the Work, but would not allow it to be published, unless the following Words were altered, *Virgo fata est*, which he had learnedly censured in the Margin thus, *Propositio Hæretica, nam non datur Fatum*. He likewise found fault with this Expression: *hoc detrahit fidem Caietano*; his Censure in the Margin was; *hæc Propositio scandalosa, nam Caietanus in fide mortuus est*. The same *Motbe-le-Vayer* adds, that when *Naudeus* published his Discourse upon the Republic of *S. Marino*, which he dedicated to him; the Inquisitor obstinately insisted upon his altering of these Words, *improbo labore*, which he used in his Epistle Dedicatory, where he speaks of the hard and difficult Studies *Motbe-le-Vayer* had gone thro' in his Youth. Neither *Naudeus*, nor the best *Latin* Scholars of *Padua* could reconcile the Inquisitor with this Expression. *It is a shame*, said he, (notwithstanding the *Labor improbus omnia vincit* of *Virgil* and all the other Authorities *Naudeus* could produce,) *that you should call the Labour your Friend and Patron has undergone in the pursuit of Knowledge, a wicked Labour*. *F. Rainaudo* tells us, that some Books have been censured and prohibited by the Inquisition upon no other score, than because they were *larded*, to use the Inquisitor's Expression, *with Greek*, which he did not understand. To what *Mr. Grimaldi* produces here to prove the Ignorance of some Censors employ'd by *Rome*, we beg leave to add, what we have lately read in the
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Pinacotheca Imaginum of *Janus Nicius Erythraeus*. This Author relates, in the *Life of Romulus Paradisus*, that an Inquisitor in examining an *Italian Poem* which *Romulus* designed to print, was so offended to see the Word *Paradisus* (the Author's Name) prefixed to a prophane Work, that taking his Pen, he immediately struck it out in a great Passion, substituting in its room three Points thus, *Romulus . . .*, and threatening to forbid the Book, if the Author should dare to put his Name to it. *Romulus* obey'd, and from that time called himself, as our Author tells us, not *Romulus Paradisus*, but *Romulus trium Punctorum*, *Romulus of the three Points*.

HOWEVER, Mr. *Grimaldi* lays not so much stress on the mistakes which the Examiners and Censors are subject to, as on the Clause, *donec corrigatur*, which we read in the Decree, forbidding the Works of *Descartes*. Books prohibited with this restriction are not to be looked upon as Heretical; since one single Proposition misunderstood may give occasion to such Prohibitions. That this is the Case of Mr. *Descartes*, is plain, says our Author, else the Church would never allow, as she does, the Doctrine contained in his Philosophical Tracts to be publicly taught in the Schools and Universities.

As to the Sorbonne, Mr. *Grimaldi* answers, first, that the Doctrine of *Descartes* was never condemned by that University, and leaves the Reader to judge from hence of his Adversary's Conscience, who is not ashamed to advance such a notorious Falshood, as an undoubted Truth. In the second place he observes, that tho' that University had condemned the Principles of *Descartes*; yet the Jesuits at least ought

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by no means to cry them down upon that score, or pay any manner of deference to the Decrees of the Sorbonne; remembring what Judgment the Doctors of this University passed in 1554 upon their holy Society, viz. *Omnibus diligenter examinatis & perpensis, hæc Societas videtur in negotio fidei periculosa, pacis Ecclesiæ perturbativa, Monastica Religionis eversiva, & magis in destructionem quam in ædificationem.* The same University condemned the *Defence of the Casuists of the Society* by Amadeus Guimehius, a Book so much cried up by the Jesuits. The Judgment of the University was as follows: *Tranquillitatis Ecclesiasticæ hostis acerrimus, nec tam Casuistarum, quam Spurcitiarum omnium scelerumque patronus. . . . Opusculum seu potius Anisevangelium in rebus spurcissimis obscæna curiositate ac sagacitate indagandis borrandum.* The Jesuits exclaimed then against the Doctors of the Sorbonne, calling them a parcel of ignorant Dunces who set up for Censors, and condemned Books which they did not understand; adding, that it was not in the least derogatory to the Reputation of their Order, that it had been condemned by that University, which had sentenced the Maid of Orleans to the Flames as a Witch, absolved the French from their Oaths of Allegiance to Henry III, struck his Name out of the Mass-books, forbidding thereby the People to pray for their lawful Sovereign, enacted several Decrees against Henry IV, &c. This was the Language of the Jesuits when the Sorbonne decided against them; but now that they think the Decrees of that University favourable to the Dogma's of their Society, they require a blind Submission to them, calling the

Sorbonne the Mother and Leader of all the Catholic Universities; *Madre e Condottiera delle Università Cattoliche*, says *Aletino*, speaking of the Sorbonne. After this, Mr. *Grimaldi* examines one by one the Principles that compose the System of Mr. *Descartes*, shews how widely they differ from those of *Epicurus* and *Democritus*, proves that they are far more consistent with Truth, Religion, and Morality, than the Principles of *Aristotle*, answers all the Objections that *Aletino* and the other Peripatetics raise against them, &c. the whole with such Learning, Erudition, Method, &c. that the Jesuits themselves have been forced to own that Mr. *Grimaldi* has attacked the *Peripatetic*, and defended the *Cartesian* Philosophy in the strongest manner Truth could be attacked, to use one of their Expressions; and Falschhood defended; *Constantinus Grimaldus* (says F. *Aguilera* a Sicilian Jesuit, in his *Curfus Peripateticus*, printed at *Palermo* 1727.) *Peripateticam impugnavit, Cartesianamque Philosophiam defendit, quantum veritas impugnari potest aut falsitas defendi*. This Work gained the Author such a Reputation, that immediately after the Publication of it he was chosen to write for the *Regalia* in the Controversy that was then depending between the Pope and the King of Spain; and acquitted himself so well of his Duty, that he deserved to be raised to the Dignity of Senator, and created Counsellor of S. *Chiara*.

ARTICLE LVI.

A New Account of the Confusion of Tongues, and of the infinite Benefits designed

designed and accruing thereby to the succeeding Races of Men. By J. H.

THE Author of this Treatise has had occasion to take notice in this Essay towards a natural History of the Bible, of the mistakes which the Writers upon this Subject have fallen into thro' their Ignorance of the *Hebrew* Language, and trusting to the Errors in the Translations.

THE Opinion that has almost universally prevailed among 'em, is this, *viz.* That the diversity of Tongues or Languages began, and was occasioned by a sudden Confusion at *Babel*. Those who maintained this Opinion, contented themselves with the account of the Fact given by the Translators, by which, as it did not appear, what was the Crime committed, so neither were they able to discover the Nature, End, or Design of the Punishment, and were therefore forced to resolve it into a Miracle. Others, who were no Friends to Revelation, but made it their Study to discredit and run down the Authority of the Scriptures, spared no pains to expose the inconsistency of this Account; and were able to shew, that People of the most distant Settlements could at first sight converse freely some Ages after this pretended Confusion of Languages. And if this were Fact, at least no body has yet ventured to contradict it, this must furnish the Adversaries with an Objection sufficient to destroy, not only the Certainty of this Relation, but to overthrow the Authority of the sacred Penman; who, supposing it to be true, did not write by infallible Inspiration.

SOME Persons seeing this Opinion could not be maintained, consistent with the Series of

Scripture-History, found themselves obliged to give it up; and among others, particularly *Bochart* and *Ravis* have taken pains to prove, that no Confusion of Tongues did commence at *Babel*; but that in *Moses's* Time, and long after, all spoke *Hebrew*, or a Language very near it.

THESE Writers have brought Evidence to destroy the Credit of the pretended Miracle at *Babel*, and so far strengthened the Cause of the Unbelievers, without giving the Sense of the original Text, or attempting to shew the nature and design of the Fact, for the Support and Confirmation of Believers.

THE Author of this new Account sets out in a way quite different from the Writers that have gone before him; his principal Care is to get at the Idea fixed to each Word in the original Language; and to give a literal Construction according to that Idea, without obtruding any Opinion, Conjecture, or Imagination of his own upon the Reader.

By this certain Method of Construction, which only the Books written by Inspiration will admit of, the Reader has an infallible Rule given him to discover the true meaning of the Scripture-Expression, without having recourse to the Expositions of Apostate *Jews*, or depending upon the Assistance of modern and corrupted Languages.

WHAT advantage the Learned have received by this Method of Construction, appears by the many Passages of Scripture already beautifully explained, as well the Philosophical Parts which had never been sought after, as some Points in Divinity of the utmost importance, which
either

either thro' Ignorance had been misconstrued, or thro' Obstinacy and Malice concealed.

THE Advantage of construing the *Hebrew* Language by this Method, will further appear from the Use which the Author has made of it, in his new Account of the Confusion of Tongues; and from the imperfect Accounts given by other Writers, wholly ignorant of this Method of Construction.

NUMBERLESS almost are the Volumes that have been written, pretending to give a History of the Origin of the World, the Religion, Learning, and Idolatry of the Antients; but as these Accounts have been taken from fabulous Traditions, and Inventions of the Moderns mingled with a few scraps of Truth, scarce two of 'em are found agreeing in the same Story, nor any of them throughout consistent with themselves.

WHATEVER Author undertakes to give an History of the first Ages of Mankind, before Writing was in being, and where no Records or Memorials are preserved, must satisfy the World how he came by his Knowledge: nothing less than Revelation will be sufficient: and there is no want of a Miracle to distinguish what comes by Inspiration of God, from that which proceeds merely from human Imagination.

THE Holy Scriptures are the only Writings that have a claim to this Pretension; and when they are fairly construed, and clearly understood, they stand in no need of a Voucher for their Authority, nor are in danger from any Objection that Wit or Malice can produce.

THE *Hebrew* of the Scriptures, is the first or original Language, formed by God himself

from the Ideas of things ; and properly adapted to express them in a manner different from all later Languages. Upon the Knowledge of these Ideas depended the certainty of Revelation communicated by emblematical Representations ; and was preserved, by affixing to some Creature, or Thing, the Word expressing the Name or Attribute of the Person or Thing represented.

THESE Representations or Memorials were afterwards kept up (tho' doubtless very early) by setting up or cutting the Images of such Creatures, or Things, upon Walls or Columns, in or near their places of Worship ; and, as Idolatry increased, about their Objects.

WHEN the first Revelation by Emblems came to be neglected, and Men had in a manner lost the Knowledge and Use of them ; they framed to themselves new Emblems or Representations, chiefly of the material Agents in this System ; and from imagining them possessed of Powers in their own right, they fell to worshipping them, and supposed every Action they performed, a distinct Attribute.

THE first Method of Revelation by Emblems or Representations, being thus corrupted, there was great Occasion for some other Method to retrieve this lost Knowledge, which was done by the Revelation of writing, *i. e.* by substituting Letters for Sounds to form Words which were used for those Ideas or Images ; and by restoring the Memorials of those principal Persons or Things, which could not be so perfectly exhibited by Writing.

AND as the Revelation of the Science of Writing with Letters, was made in the *Hebrew* Tongue, it was necessary to shew when, and how

how other Tongues came to vary from it, and be confounded:

THE Account which the *Jews* have given of this, and from whom others have borrowed their Opinion, is, That Tongues were confounded at *Babel*, by an immediate Miracle upon the Place. The motives that might induce these later *Jews* to entertain and propagate such a Notion, are many and obvious; but why others should pay them that deference, and suffer themselves to be led into an Opinion contrary to the express Text of Scripture, and the Evidence of Fact from the remaining Monuments of Antiquity, is not so easily answered.

THE Scripture Account is this:

GEN. xi. 1. *And the whole Earth had* שפה *the same Confession and* דבר אחד *the same Words.*

שפה signifies the Lip, and when used for the Voice, the Indication of the Mind, is never once made use of throughout the Bible, in any other sense than for Confession, and has no relation to Language. This the *Jews* themselves acknowledge in their private Writings.

דבר has, about Religion, under one Idea, several Significations, and in this it holds in them all.

THE Crime which this People were running into is expressed, Ver. 4.—*Let us build us a City and Temple, and its Top* בשמים *to the Names, i. e. for an Altar to the whole Substance of the Heavens. And let us make a Name or Image for our selves, lest we be scattered.*

THE design of this Attempt was to set up a new Object of Worship, and to offer the Types of the great Sacrifice to the material and mechanical Agents, which was in some

measure relapsing into the original Sin, with the further aggravation of Ingratitude.

THE Author has not entered into a particular Construction of every *Hebrew* Word in this History, because the mistake turns upon the Signification of the Word *יָדָה*, but given us the Substance of it in gross, and proved it by Consequences.

THIS short History informs us of the State and Condition of Religion from the Flood to this meeting at *Babel*; that there some began to fall off from the true Religion, and to set up a Confession of their own making; that the Method which God took to disappoint them, and to hinder the establishing an uniform System of Idolatry, was by making them differ about their Object of Worship, and the Manner and Form of their Confession. This division broke them into Parties; each Party form'd themselves into a Sect, and each Sect set up a particular form of Confession, and took its Name from one of the three Conditions in the Heavens, or from the chief Attribute that Sect gave to those Agents for this or that Action.

THIS Dispersion was one and the first step to confound their Religion; which Confusion was not compleated, nor the Prophecy fulfilled, till the fulness of time; till Christ came, when they had lost the Knowledge of the Power and Actions of their Object, and worshipped they knew not what.

BUT this first step had no relation to nor effect upon their Language; nor does the Text give the least hint of it. That continued the same till Writing was reveal'd to *Moses*, which fixed the Knowledge of the true Object, and the terms and means of Man's Salvation in the original

original Language; and naturally produced a new Language in every other Country, where they attempted to form Characters and Alphabets for themselves, to answer the Powers and Sounds of those in the *Hebrew* Alphabet. And it does not appear that any People or Nation, who separated from those at *Babel*, beyond the reach of Correspondence with the *Israelites*, at the time that Writing was revealed, ever found out the Use of Letters; tho' some carried on Writing without 'em.

WHEN the Heathens who spoke the ancient Language began to write with Letters, they began to neglect, and so, by degrees lost the Knowledge of their Hieroglyphy; or emblematical way of writing; and so of their hieroglyphical Representations of the Conditions of the Heavens, their Powers and Actions which they worship'd; by which means the knowledge of the supposed Obligation ceased, and they became fit to receive another Religion.

WHEN the *Israelites* fell into this Worship to a considerable degree, for which they were several times carried into Captivity, lost their Temple, and with it their sacred Emblems; they in a great measure lost the knowledge of their Tongue, at least changed the use of it for the Tongues of the Places whither they were carried; they lost the knowledge of the Powers which had been revealed and preserved by Hieroglyphicks, and the Ideas intended to be conveyed by them. It is plain, that those who made that Version called the *Septuagint* did not understand the Perfection and Certainty of that Language, which arises from the Comparison of each Word with the Usage of it

it in the same Root: And whatever Cause may be assigned why they did not translate the Words which describe the three Agents and their Powers and Actions, happy it was that the knowledge of them was not restored to their Worshipers, who would have been more zealous for serving them, and less inclinable to have come into, and accepted the Offer of Christianity. Numberless are the Errors both in History and Chronology which Writers have fallen into, from the Supposition that Languages, even *Greek* and *Latin*, had their Origin at *Babel*, and that writing with Letters was then in use.

We know very little of what was done Eastward of *Judaea*. Those who went that way beyond the reach of Correspondence, and without any Method to record Things but by Memorials, which were soon corrupted, can give us no account of what has befallen them from that time to the time we found them.

THE *Greeks*, and from them the *Latins*, had their Origin much later, and their Language owing to further Corruptions; and as their Writing and Languages grew together at first, the *Greeks* wrote many Words which none can now understand; and there are many Laws written by the *Romans*, which shew that they had not then brought their Language under any Regulation: This appears by the Alterations which were made between that time and the time the Classics were written. Which is a reasonable Proof, that the *Greek* would alter considerably between the times when some of the ancientest Books are said to have been written, and the times of later Books; which proves they are not so old as is pretended.

THE

THE Evidence for the *Hebrew* Writings is that from the first to the last they have continued the same, except a few Verses of *Chaldee*. The Evidence of the Antiquity of a Writing in any other Language, is, that it had abundance of Blunders in it at first, and differed from the Writings when that Language was regulated.

WHEN Writing took place, some few had preserved the knowledge of the true *Elohim*, and some other Points that had been revealed: Yet some lost the particular knowledge of such things as were historical, among those was *Job*. They knew little or nothing of the Essence, Persons, their Actions, the Fall of Man, the Covenant, and Terms of Grace. And though it appears they once had a Revelation and perfect knowledge of the Agents in this System; that they afterwards lost the very knowledge not only of the Motions and Actions of these Agents, but of the Orbs, which they might have seen and observed; which is Evidence the most universal and strongest that can be given, that they had no Writing to preserve the knowledge of them. It appears they were so far from understanding these Agents and their Powers, the Object of their Worship, that they did not give them Names expressive of any Power, Virtue or Strength to move themselves, or so much as know what the ancient original Words or Names for them meant, so had nothing left but the Name of a Religion.

THIS Loss of the real Knowledge introduced a Variety of Fiction with the help of their Poets, into their Religion; and it was necessary to give out to the simple vulgar People, that there

there were some Myſteries under their Fables, for fear they ſhould revolt. And thoſe who have looked no further, but placed the Perfection of Knowledge there, have not been able to know more than the People thus qualified were able to teach them. And becauſe the Image of their chief God was carried before them to Battle, and their Leaders or Kings were called by the Names of their Gods, our Chronologers frequently take a God for a Man, and give an account of his Genealogy and Exploits.

THE Author makes a juſt Obſervation, that when the Heathens were in this State, had loſt all knowledge of God and his Agents, they began to gueſs what God muſt be, and what muſt be Religion ; and as they had no Evidence of either, they conſulted what would be moſt uſeful to them in Society : ſo all their Religion terminated in Morality. This is the Foundation upon which our preſent Advocates for the Religion of Nature build, and from whence they derive their Authorities.

THE little knowledge of the *Hebrew* that remained, was all in the *Chaldee Jews* ; who have done great ſervice to Religion by tranſlating fairly indifferent things, where no Conteſt lay between them and us, which has helped us to the Meaning of the Roots of Words in Matters of the utmoſt Importance. The difference between the *Hebrew* and all other Languages in Names or Descriptions of Beings, Things or Actions not ſeen, is, that the *Hebrew* takes the Ideas from things ſeen or perceived by Senſe, ſo they are not to be miſtaken or altered. The Words in all other Languages are arbitrary, and leave the Reader

der to take his own Idea, or frame such as he pleases. So that in the first Language, if you learn the Words where the Things are understood, the Words express the Things, their Powers and Actions. In others, when you have learned the Words, you must enquire of those who never understood what any thing was, to know what they stand for.

THE different State of Knowledge among the Heathens from the time of their beginning to write, till they were arrived to the height of their Perfection, has led the Moderns to suppose that Knowledge must be acquired by degrees, and increase and grow from the Beginning; and have concluded from thence that Mankind, long before that time, for instance in the *Jewish* State, must be next a-kin to Brutes in human as well as divine Knowledge. And to confirm this their Supposition, they have brought Instances of what they call modern Discoveries of the Loadstone, the Use of Telescopes, &c. all which by the Scripture-History do appear to have been well known to the Ancients. Indeed, when the Philosophers wrote, Mankind were pretty near the same State as when they began Natural Religion, because their Religion and Philosophy were originally the same.

THE State of the Case between the true Believers and the Heathens with respect to all kinds of Knowledge, both human and divine, is not capable of being more fully and circumstantially related, than it is in that beautiful Parable, *Luke xv.* of the Father and his two Sons. By the Elder is meant the *Jewish* Line, by the Younger that of the *Gentiles*. While they continued together in their Father's

ther's House, the true Church, they wanted nothing, there was plenty of Food, proper Support and Employment for the Soul. But when the younger departed into a far Country, from God, depended upon the Sufficiency of his Stock of Knowledge, and set up for himself, he soon spent that Substance, lost the Evidence and Knowledge of God, and fell into spiritual Fornication with these Agents: so long as he preserved the knowledge of their Operations, his Mind was employed; but when even that Knowledge was lost, the Mind had nothing to feed upon. This was the height of Wisdom of the *Gentiles*. The happy Effect it had upon him was this, that it made him sensible of his miserable Condition, and willing to return from starving to that Feast of Knowledge offered him by the Gospel.

A R T I C L E LVII.

Les Monumens de la Monarchie *Francoise*, qui comprennent l'Histoire de *France*, avec les Figures de chaque Regne, que l'injure des Temps a epargné. Tome Troisième. La suite des Rois depuis CHARLES V. jusqu' à LOUIS XI. inclusivement. Par le R. P. Dom BERNARD DE MONTFAUCON, Religieux Benedictin de la Congregation de Saint *Maur*. Paris 1731.

Thas

That is,

The Monuments of the French Monarchy, comprising the History of France, with the Figures of each Reign, which the Injuries of time have spared. Volume III. The Series of Kings, from CHARLES V. to LEWIS XI. inclusively. By Father BERNARD DE MONTEAUCON, Benedictine of the Congregation of St. Maur. Paris 1731.

WE gave an Account of the first and second Volume of this Work, in our Number IX. Page 235, &c. The first Volume contains the History and Monuments of the French Monarchy, from its beginning to the Reign of Philip I. inclusively, that is, to the Year 1108; the second comprises the History and Monuments relating to the French Monarchy from Lewis VI. to John II. inclusively, that is, from the Year 1108 to 1364. This third Volume, which we are now to give an account of, comprehends the History and Monuments of the Reign of Charles V. Charles VI. Charles VII. and Lewis XI, from the Year 1364 to 1483. As King Charles V, surnamed *the Wise*, was a great admirer and encourager of Painting, and indeed of all the liberal Arts, the Art of Painting, as well as the others, began to revive during his Reign, after having been for many Ages almost quite neglected. Hence the Pictures, Statues, and other Monuments of Antiquity, that are so scarce under the Kings of the first, second, and even of the third Race, to the

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Reign

Reign of Saint *Lewis*, begin to be so numerous from the time of *Charles V.* and increase under the ensuing Kings, in proportion as we draw nearer to the latter Ages, to such a degree, that it would be impossible to collect them all into one Work. The Author therefore out of an immense Number of Monuments which those times afford him, has only chosen such as are the most proper to acquaint his Reader with the Dress, Modes, Customs, and Manners of the Court, of the Kings, Princes, Officers of the Crown, &c. together with the Changes, new Modes, and Fashions, as in process of time they were brought in.

THE Monuments that this Volume contains, relating to the Reign of *Charles V.* are, 1. His
 1364. Consecration and Coronation, together with that of his Queen, *Joan of Bourbon*; which Ceremony was performed at *Rheims* by the Archbishop of that City, in the presence of *Peter King of Cyprus*, and of the twelve Peers of the Kingdom. Their Consecration, as it is expressed here, was copied from a Manuscript lodged in the Library of the *Celestins* at *Paris*, whose Monastery was founded by *Charles V.* The King is represented kneeling on a Cushion, while the Archbishop anoints him, and the twelve Peers stretching out their Arms towards the King. The Spiritual Peers have their Mittens on; but the Temporal Peers are bare-headed, and in short Waistcoats fringed round the bottom, which was then, as appears from other Monuments, the common Dress. The Consecration of the Queen is expressed after the same manner, excepting that she is attended only by Bishops on one side, and Ladies on the other. The Ceremony of their
 Corona-

Coronation was copied from the famous Manuscript of *Froissart*, in the *French* King's Library. The King and Queen are represented sitting at the foot of the great Altar, and the Archbishop standing behind the King, and putting the Crown upon his Head. One of the standers by wears a Royal Mantle, Crown and Scepter; this, no doubt, was *Peter* King of *Cyprus*, who, as we are told by some Historians, was present at this Ceremony.

2. THE Ceremony of Blessing the Oriflambe, which was the Royal Standard of the antient Kings of *France*. This Ceremony is painted in the Library of the *Celestins* at *Paris*. 3. An interview between *Joan* Queen of *France*, and *Isabel de Valois*, Dutcheß of *Bourbon*, the Queen's Mother. The Dutcheß had been 1369. taken Prisoner by the *English*, when they possessed themselves of the Castle of *Belleperche* belonging to the Duke of *Bourbon*, and was exchanged with Sir *Simon Burley*. She was no sooner set at Liberty, but she came to visit the Queen her Daughter. This interview is expressed here to have been in a Wood, and while they were a hunting. The Queen is in a long Garment seeded with Flower-de-Luces, and is represented with a Bird on her left Hand, which in those Days was a mark of great Distinction, as are likewise two of the Ladies that attend her; the other four of her Retinue hold each of them a Dog by a long String, which shews, that they had been or designed to go a Hunting. The Train of the Queen's Gown is held up by the Wife of *Philip de Savoisi* the King's Chamberlain. Next to her is a Princess about three or four Years old,

whom some Authors suppose by her Dress to be the Queen's Daughter. The Dutchess of *Bourbon* the Queen's Mother is expressed with a Widow's Veil, her Husband *Peter II.* Duke of *Bourbon* being dead some time before. *Le Sire de Nedonchel*, her Chamberlain, supports her with his left Arm, and holds in his right Hand an Hatchet, whose Helve ends in a Stag's Foot. Two Bottles hang from his right Arm, containing, very likely, Liquor for the Hunters. On the Dutchess's left hand is a Lady of her Retinue, who presents a little Dog to the Queen. Beneath the Dutchess is represented the Duke of *Bourbon*, her Son, killing a Stag with his Sword.

4. THE creating of a Knight of the Order of *Bourbon*, or of the *Golden Shield*, by *Lewis II.* Duke of *Bourbon*, Son to the above-mentioned Dutchess, who instituted this Order in 1369. The Reader will find in this Figure the Attire of these Knights, and the Ceremonies practised at their Installation expressed.

1373. 5. THE Camp of *Bertrand du Guesclin*, High-Constable of *France*, before the City of *Cbifai*, in the Province of *Poitou*. The Constable after having recovered most part of the Cities of this Province from the *English*, encamped before *Cbifai*. *John d'Evreux*, who commanded at *Niort*, marched out at the head of six or seven Hundred *English* to succour the Place. Whereupon the Constable ordered the strong Palisado, with which he had enclosed his Camp, to be pulled down, thinking it more safe to fight the Enemy in the open Field. The two Armies engaged, and the *English* after having broke through the Enemies first Body, were overpowered by two other Bodies of fresh Troops,

Troops, which came to their relief, and all to a man killed or taken prisoners. After this Victory *Chisat*, *Niort*, and all the other strong Places of *Poitou* opened their Gates to the Conqueror. In this Figure we see the City of *Chisat*, the Constable's Camp, and the Soldiers busy'd in pulling down the Palisado. To these the Author has added the High-Constable's Portrait, such as it is still to be seen in the Chapel of *Charles V.* at *S. Denys*.

6. *NICHOLAS ONESME* presenting to the King, whose Preceptor he had been, his Translation of *Aristotle's* Politics: the King riding out for his Diversion, and the Horizontal Prospect of the Castle of *Vincennes*, which was King *Charles V's* favoured Seat. This Prince was a great Encourager of Learning, and caused the best Authors to be translated into *French*. These Translations he perused with a great deal of pleasure, as he did not well understand the learned Languages. He likewise took great delight in conversing with Men of Learning, four of which are represented here, (as appears from their Dress) to attend him among the Lords of his Retinue, while he rides out.

7. *JOHN CORBECHON*, an *Augustin* Frier, Chaplain to the King, offers him sitting in Parliament, a Book he had Written in *French*, entitled, *The Properties of Things*.

8. *JOHN GOLEM*, Provincial of the *Carmelite* Friars, presents to the King his Book, entitled, *Rational des Divins Offices*. The King is expressed here with no others, but the Queen and his four Children. To shew that the Book was composed by his Order, the King is represented commanding the Frier to undertake it; and the Frier kneeling before the King with one Knee, according

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to the Custom of those times, in Compliance with the King's Order begins to write, and at the same time presents the Book already finished.

9. AN Interview between *Charles IV.* Emperor, and *Charles V.* King of *France*. The two Princes met on Horse-back the fourth of January 1378. at half way between *S. Denys* and *Paris*. The King was mounted upon a white Horse, which in those times was a mark of Sovereignty, but both the Emperor and his Son *Wenceslaus*, King of the *Romans* upon black Horses, which the *French* King had taken care to furnish them with, on purpose to shew that they had no manner of Power or Sovereignty in *France*.

10. *LEWIS II.* Duke of *Bourbon* paying Homage to the King for the County of *Clermont* in *Beauvoisis*. The King is sitting upon the Throne with the Crown upon his Head, and clothed with his royal Mantle seeded with Flower-de-Luces, and lined with Ermine: the Duke Kneels before the Throne, and holds his Hands joined between the King's Hands. All the Princes of the Blood and Officers of the Court are present, each in his proper Dress. To these Figures *F. Montfaucon* has added a great many Portraits of King *Charles V.* and his Queen, of the Princesses and Princes that flourished in his Reign, of the Ministers, Gentlemen and Ladies of the Court, many of them copied from the Originals.

WE cannot forbear inserting here a particular Account of a famous Duel, which was fought in the Reign of King *Charles V.* between a Gentleman of his Court, and a Dog whose Master the Gentleman had murdered. The History of this extraordinary Combat is still to be seen painted on the Mantle-tree of a Chim-

Chimney, in the great Hall of the Castle of *Montargis*, in the Isle of *France*; but so damaged and covered over with Dust, that it can hardly be distinguished. The Print our Author gives of it here, was copied from another Print done near two hundred Years ago, which *F. Noël Surrard*, heretofore Prior of a Monastery at *Ferrieres* obliged him with. The Account *M. de la Colombiere* gives of this Duel in his *Tbéâtre d'honneur & de Chevalerie* Tome 2, p. 300, is as follows.

A Gentleman stiled by some Historians *Chevalier Macaire*, and supposed to have been an Archer of the King's Guards (tho' *la Colombiere* takes him to have been a private Gentleman of the Court, because the *Latin* Historian, from whom he borrowed his Account, calls him only *Aulicus*, Courtier) bearing a secret jealousy and hatred against one of his Companions, named *Aubery* or *Alberic de Montdidier*, on account of his being greatly favoured by the King, resolved by some means or other to get rid of that Eye-sore, and having narrowly observed him, found at last an opportunity of executing his wicked Design in the Forest of *Bondy*, where he met with his Rival, accompanied only with his Dog, which, as some Historians write, and namely the *Sieur d'Audiguier*, was a Grey-Hound. Here he attacked him unawares, and having treacherously murdered him, thought to conceal such a wicked Assassination, by burying the Body in the Forest, and returning immediately to Court without the least concern. But the Dog remained upon the spot where his Master had been bury'd, till such time as he was forced by Hunger to return to *Paris*, where he begged of his deceased Master's

Friends, to whom alone he had recourse, what was necessary to maintain him alive, and then returned to the Forest. As he made this his daily practice, always howling and shewing in the most sensible manner he could, the great Grief and Concern he was in for the loss of his Master, some of the Neighbourhood took notice of him, and following him into the Forest, observed, that he used to stop at a place where the Ground had been lately turned up. Upon this, their Curiosity prompted them to dig up the same Ground, where they found the dead Body, which they decently buried, but could not discover the Author of the execrable Murder. As the Dog after this remained with a Relation of his former Master's, while he was one day going along with him, he happened to meet with the Murderer, whom he no sooner saw, but he flew at him in a most violent Passion, and seizing him by the Neck, would have then revenged the Death of his Master with the Death of the Assassin, had he not been prevented with much ado by those that were present. They beat him and drove him away, but he still returned to the Charge, and because he was hindered from pursuing the Murderer, when he betook himself to flight, he seemed to be in the utmost Agony, turning himself and barking towards the Place, whether his Enemy had fled. As the Dog never failed to assault the Assassin, in the same manner, wherever he met with him, some began to suspect him, and think that he had been privy to the Murder; the rather, because the Dog was of himself extremely good-natured, and offered not the least Injury to any one besides the Murderer. The King at last was acquainted with

with the whole matter, and being desirous to observe the Motions of the Dog, commanded the Gentleman to hide himself before him in the midst of a great Croud, and afterwards the Dog to be brought in, who without the least hesitation singled out his Man from among the vast Multitudes of People that were present, and attacked him with more Rage and Fury than ever, as if he had been sensible of, and encouraged by, the King's presence. The case seemed so extraordinary to the King, that he sent for the Gentleman, and pressed him to own the Crime, which to all appearance he was guilty of. But he partly out of shame, partly thro' fear of an ignominious Death, obstinately denied himself to have been any ways accessary to such an unnatural Action. Whereupon the King, who had some other Evidences against the Gentleman, ordered, according to the Custom of those days, the Question to be decided by a single Combat between him and the Dog. In pursuance of the King's Orders, they were both brought into the Lists like two Champions, the Gentleman being armed with a great heavy Club, and the Dog with the Arms he had been furnished with by Nature. However, a Cask open at both ends, was placed in the middle of the Camp for the Dog to retire into when weary. The Dog was no sooner let loose but he began the Attack, as if he had been sensible that it was incumbent upon him, who had challenged the other, to attack him the first. However, as one blow of his Adversary's weighty Club was sufficient to knock him down, he did not go rashly to the onset; but harassed him at first with several Feints, threatening to assault him now on one side, and then on the

other, till such time as he found a fair opportunity of flying at him, without Danger, which he laid hold on, seizing the Enemy by the Throat with such Violence, that he threw him down on the Ground. The imminent Danger which the Assassin saw himself in, obliged him to cry out for help, and to beg of the King, who was present with all his Court, that he would free him from such a formidable Adversary, protesting he would discover without more ado the whole Truth of the Matter. Upon this the Dog was taken off; and the Gentleman publicly owned he had murdered his Companion; and that no living Creature had seen him, or could know any thing of it, excepting the Dog, who had induced him at last to acknowledge his Crime and plead Guilty. We are told he was punished, but with what kind of Death we know not, nor in what manner he murdered his Companion. This History is related by several Historians, and namely by *Julius Scaliger*, in the Book he wrote against *Cardon*, *Exerc.* 202. The Combat was fought in the Isle of *Noſtre-Dame* at *Paris*, and, if we give Credit to the Date (which appears to have been added a long time after the Picture was done) in the Year of the Christian *Æra* 1371. The Scene of this extraordinary Combat is represented in the Picture to have been an Oval, such as was anciently the place appointed in the Amphitheaters for single Combats. It is closed in with Ballisters, which are surrounded with great Crouds of Spectators. The King is represented looking on from a place raised up high above the Ballisters, and accompanied with a great number of Ladies, who wear on their Heads an Ornament in the form of a Sugar-loaf, which was the Mode for
near

near two hundred Years. The Cask open at both ends for the Dog to retire into is represented within the Ballisters. Trumpets sound on both sides of the Theatre during the Combat. The Painter, who could express but one Circumstance of this strange Combat, has chosen to represent the Gentleman, while the Dog seizes him by the Throat. He is described here struggling with great Violence against his Adversary, and holding up his Club in the right Hand, having a Buckler in the left; tho' in the ancient Print, thro' mistake of the Ingraver, he holds the Club in the left, and the Buckler in the right. It is amazing, that none of the contemporary Writers should mention such a memorable Transaction and so worthy of Notice.

THE Monuments relating to the Reign of *Charles VI.* are, 1. His Coronation, where he is represented sitting upon the Throne, with the Secular Peers on his right, and the Ecclesiastic Peers on his left. On the top of the Throne are expressed three Scutcheons of *France*, each of them with three Flower-de-Luces, for in this King's Time the Flower-de-Luces of *France* were reduced to three. 2. The twelve Peers of *France* in their proper Dresses. The Ecclesiastic Peers are expressed with Mitres on their Heads and Swords in their Hands. In those times Bishops served in the Field, commanded Troops, and led Armies like other Lords and Barons. 3. The famous Battle of *Rosebeque* in 1381, in which the *Flemings*, commanded by *Philip d'Artevelle*, were entirely defeated by *Charles VI.* The *French Army* is distinguished by a Banner, in which are expressed three Flower-de-Luces, and by the *Oriflambe*, which, as *Froissart* tells us, had never before been used in Wars against Christians.

What

What induced them to make use of it in this War, was, that they looked upon the *Flemings* as Infidels, for their acknowledging *Urban* for lawful Pope, and not *Clement*, for whom the *French* were engaged. The same *Froissard* gives us the following Account of this Standard, viz. that it came from Heaven, and had a particular Virtue of inspiring with Courage and certain Hope of Victory, such as beheld it; that on that Day it exerted its Virtue, by dissipating, as soon as it was set up, a Mist which had so darkened the Air, that the *French* could neither see the Enemy, nor one another; that the Mist was no sooner cleared up, but a white Dove appeared flying round the King's Army, which a little before the Battle settled upon one of the King's Standards. He adds, that what he relates, he heard from the *Seigneur d'Estonneuxart* and many others who were present. As this Print was copied from the ancient Manuscript of *Froissard*, the Dove is represented settling upon one of the King's Standards. On the Oriflamme is this Inscription *Montoie Saint Denis*, which was the ancient Military Cry of the *French*. Cannons were then in use, for we see two expressed very plainly, but exceeding short. After this Victory the King returned to *Paris*, and was met between that City and *Saint Lazare* by above twenty thousand of the Inhabitants all in Arms and Battle-Array, as we see them represented here in the fourth Figure, relating to the Reign of King *Charles VII*. 5. The Pompous Entry into *Paris* of *Isabel of Bavaria*, Wife to *Charles VI*. He had married her in 1385; but being engaged in a War with the *English*, had put off the Rejoycings that were then in use, to the Year 1389, when she made

made her public Entry into *Paris*, such as it is here described by *Froissart*, who was an Eye-witness of what he relates. On this occasion *Charles* spared no Expence; and indeed, if we believe the Historians of those times, he was naturally so profuse and prodigal, that *where his Father spent an hundred Crowns, he laid out a thousand*; which gave great occasion of complaint to those of the Board of Accounts, who at last resolved to keep no coined Gold or Silver by them, that they might have some pretence not to supply him daily with new Summs in his idle and extravagant Disbursements. Queen *Isabel* was no less expensive than her Husband; she is said to have been the first that introduced pompous Habits and rich Head-dresses into the Court of *France*. This is what *Brantôme* in his History of Queen *Margaret*, first Wife to *Henry IV.* lays to her charge in the following Words: *On donna le los a la Reyne Isabelle de Baviere, femme du Roi Charles Sixieme, d'avoir apporté en France les pompes & les gorgiejetez, pour bien habiller superbement & gorgieusement les Dames.* What this Historian relates is confirmed by the Figure our Author gives us here, which was copied from a Picture done in Queen *Isabel's* Time. Her Head-dress and whole Apparel are extremely Magnificent, and far beyond those of the preceding Queens. Her Necklace, Gown and Mantle are enriched with a vast number of precious Stones. The Tournaments which completed, as *Froissard* tells us, the rejoycings on occasion of the Queen's Entry into *Paris*, are expressed here, being copied from the Manuscript of *Froissard*, who assisted at those public Shews, and has described them very minutely. The other
Figures

Figures represent the Princes of the Blood and other Men of Quality, as well as Ladies belonging to the Court of King *Charles VI.* each of them in such Dress as was then fashionable and agreeable to their Rank or Employment.

THE Monuments of the Reign of King *Charles VII.* are, 1. The proclaiming of a Peace between *Charles* and *Philip* Duke of *Burgundy* in 1435. The Duke had carried on for many Years in Conjunction with *Henry VI.* King of *England*, a most bloody and expensive War against the *French*; but at last was prevailed upon to make a separate Peace, which was published the second of *October* 1435 in the City of *Arras*, where it had been concluded. 2. The public Entry into *Tours* of *Margaret*, Daughter to *James* King of *Scotland*, and future Spouse to *Lewis*, the Dauphin, who married her the 25th of *June* 1436. The Princess is mounted on a white Horse, which was a mark of Sovereignty, and her Head-dress, as well as that of the Ladies that attend her, in the form of a Sugar-loaf, which mode continued two hundred Years. 3. King *Charles's* Entry into *Paris* in 1437, after he had been 19 Years absent from that City. The King is represented on Horse-back under a Canopy, supported by four Magistrates, and accompanied with the Dauphin, High-Constable, and a great number of Princes and Men of Distinction. Instead of the Bridle, the King holds a certain Engine in the form of a Circle, which is ornamented with Flower-de-Luces, and fastened to the Bit. 4. The departure from *Paris* in 1439, of *Catherine*, Daughter to *Charles VII.* when she went to be married to *Charles* Count of *Charolois*;

Son

Son of *Philip* surnamed *the Good*, Duke of *Burgundy*. 5. *Isabel* of *Portugal* taking her leave of King *Charles VII.* This Princess, who was Daughter to the King of *Portugal*, came in 1441 to wait upon the King, who was then at *Lân*, and to beg some Favours in the Name of the Duke of *Burgundy*, her Husband. The King is represented sitting, and the Dutcheſs taking leave on her Knees, tho' Daughter to a King, and Wife to one of the most powerful Princes that was then in *Europe*. 6. The Attack of a Castle which the *English* had built near *Dieppe*. The *English* besieged this Town in the beginning of *November 1442*, raising a great Castle of Wood on the neighbouring Hill, in which they placed, if we give any Credit to *Jean Chartier*, two hundred Pieces of Artillery. *Lewis* the Dauphin drew together what Troops he could, and about the middle of *August* encamped near the City, with a design to oblige the *English* to raise the Siege. After having taken a view of their Retrenchment, and observed the Castle they had built, he began the Attack, which proved very sharp and bloody. The *French* were at first repulsed with great Loss; but being encouraged by the Dauphin returned to the Charge, and at last made themselves Masters of the Castle. This Attack is represented here copied from an ancient Manuscript lodged in the *French King's Library*. The Castle is inclosed with long and thick Boards set close together, which form frequent Redans, or projecting Angles. The *French* are busied in scaling the place on all sides, and from the tops of their Ladders engaged in a close Fight with the *English*, who endeavour to repel them. The *French* are clothed partly
in

in red, partly in blue, and wear a white Cross on their Breasts; whereas the *English* are distinguished by a red one. The *English* Colours bear the Arms of *England* quartered with those of *France*, and the *French* Colours the Arms of *France* quartered with those of *Dauphiny*. One of the *French* Soldiers is represented firing two great Guns which are mounted on two Pieces of Wood, and girt with a great many Iron Hoops. The Dauphin having carried the Place, caused all the *French* he found in it to be hanged upon the Spot, and likewise such of the *English* as had abused him during the Siege.

7. *Charles VII*'s public Entry into the City of *Rouen* in 1549, after having recovered it from the *English*. He is met by the Clergy in Procession, and the Magistrates, and receives from one of them the Keys of the City.

8. His Entry into *Caën*, which City he had likewise taken from the *English*, whom he soon after drove out of the whole Province of *Normandy*.

9. The public Entry into *Ghent* of *Philip Duke of Burgundy*. The Inhabitants had revolted on account of some new Taxes, but being entirely routed by the Duke, with the loss of eighteen thousand Men, were forced to submit, and receive him upon what Conditions he was pleased to prescribe. The City was reduced in 1453, but the Duke could not be prevailed upon, neither by the entreaties of the Citizens, nor of the Dauphin, to whom they had recourse, to set his foot in the City, till the Year 1448, when he made his Entry with great Pomp and Solemnity, such as it is here described. About the beginning of July 1461, King *Charles VII*. was told, in Confidence, by an Officer who was his Intimate, and on whom he entirely rely'd; that

that some had resolved to poison him. This made such an Impression in his Mind, that not knowing whom to trust, he abstained during the space of eight Days from all kind of Victuals and Drink, which occasioned his Death the 22d of July 1462. Charles VII. was one of the best Princes that ever filled the French Throne, exceeding good-natured, affable, grateful to such as had served him, and liberal to a great degree, which Virtue is no less commendable in a Prince, than Covetousness is detestable. These good Qualities were attended with one Fault, which was, that he allowed too much Power and Authority to his Favourites, who had a great ascendant over him. This Fault, however, deserves to be pardoned, because at the same time he was willing to advise with others in matters of Consequence, and ready to follow their Advice, when he judged it the safest. Neither was he so addicted to any of his Favourites as not to give ear to those who opposed them, or deliver them up to Justice when he found them guilty of the Crimes that were laid to their charge. Nay, he even approved of the Death of M. Giac, his chief Favourite, tho' he had been tried, condemned, and executed without his Privy. M. Giac had found means to insinuate himself into the King's Favour, so as to be trusted with the Finances, and raised to the Dignity of Treasurer. But as he had more at heart his own Advantage than his Royal Master's Honour; he converted great part of the King's Revenues to his own profit, which the Duke of Richmont, High-Constable of France, being sensible of, caused him one Night to be seized and carried to a place distant from the Court; where,

where by his Order he was tried, condemned, and executed, tho' he offered a hundred thousand Crowns, as we are told by some Historians, upon Condition, he would only save his Life. The Constable afterwards acquainted the King with what he had done, who finding that *Gyac* had been really Guilty of the Crimes he was charged with, approved of his Death, without ever shewing himself displeased in the least with the Constable, on account of such an extraordinary Proceeding.

THE other Monuments relating to the Reign of this Prince, are his Portrait, and those of *Mary d'Anjou*, his Wife; *Renè*, surnamed *the Good*, King of *Naples*, and his Wife; *Charles III.* King of *Navarre*; *Philip*, Duke of *Burgundy*, of the Princes and Princeesses of the House of *Bourbon*; of the Dukes and Dutcheesses of *Bretagne*, and of all the chief Warriors and other great Men that flourished in *France* during the Reign of *Charles VII.* The Portrait of *Renè*, King of *Naples*, was taken from a Copy, whose Original is still to be seen in the Church of the *Carmelites* at *Aix* in *Provence*, done by the King himself, who was, according to some Historians, one of the best Painters of his Age.

THE Monuments relating to the Reign of *Lewis XI.* are, 1. A Chapter or an Assembly of the Knights of the Order of *S. Michael*, which Order was instituted by King *Lewis*, the first Day of *August* 1469. 2. The Portraits of King *Lewis*, and *Charlotte*, Daughter to *Lewis* Duke of *Savoy*, his second Wife, of *Philip I.* Duke of *Burgundy*, surnamed *the Bold*, of *John* Duke of *Calabria*, Son to *Renè* King of *Naples*, and of *Jolanda* his Sister, with a great many other

other Portraits of the great Men that flourished during the Reign of *Lewis XI.* To these our Author has added the Representation of a Parliament held by *Charles Duke of Burgundy*, which was copied from the Original, done in *Charles's* Time. *Lewis XI.* died the 30th of *August* 1483, in the sixtieth Year of his Age, and twenty second of his Reign. No Man ever shewed a greater Desire to live, or Fear to die than this Prince. Finding himself in danger, he had recourse to all the Saints he could think of, whether dead or alive. Reliques were brought to him from all parts of the Kingdom. He desired to be anointed the second time with the Oil of the *Holy Vial*, which is supposed to have been sent from Heaven, and wherein is kept the Oil with which the *French Kings* are anointed at their Coronation. He commanded *Saint Francis of Paula*, Founder of the Order of the *Minimes*, to be sent for from *Calabria*, where he was famous on account of his Holy Life, and the many stupendous Miracles which were ascribed to him. Among the dead Saints *S. Eutropius* was one whom he put great trust in: a Prayer therefore to this Saint was composed for his Use, in which he was to beg of him *the Health both of his Body and Soul, salutem corporis & animæ*; but the King caused the word *Soul* to be struck out, saying, that he would not be so troublesome to the Saint as to ask two Favours at the same time. He allowed his Physician ten thousand Crowns a Month during his Sicknes, as an encouragement to prolong his Life to the utmost of his Skill. To this Prince the Kings of *France* are indebted for that absolute and uncontrolled

Power they now enjoy, he having laid the first Foundations of it by bringing under subjection such Princes and Lords as had Demesns in the Kingdom, and pretended to be entirely independent of the Crown. *Lewis* brought them so low, that in the ensuing Reigns, after that *Charles VIII.* had reduced the Duke of *Bretagne*, we hear no more of intestine Wars stirred up by the King's Vassals allied, as in former Reigns, with foreign Princes.

A R T I C L E LVIII.

SEXTI JULII FRONTINI, Libri quatuor Stratagematicon. Cum integris Notis *Francisci Modii, Godescalci Stewechii, Petri Scriverii, & Samuelis Tennulii.* His accedunt, cum *Petri Scriverii*, tum aliorum Doctorum ineditæ Observationes. Curante FRANCISCO OUDENDORPIO, qui & suas Adnotationes, variasque Manuscriptorum Lectiones adjecit. 8vo.

That is,

SEXTUS JULIUS FRONTINUS's *four Books of Stratagems.* With the Notes of Francis Modius, Godesc. Stewechius, Peter Scriverius, and Samuel Tennulius. To which are added the unedited Observations, as well of Peter Scriverius as other learned Men. By FRANCISCUS OUDENDORPIUS, who has added his own Annotations and the various Readings of MSS.

OU

OUDENDORPIUS has already recommended himself to the Favour of the Learned by an Edition of *Lucan*, and will, doubtless, ingratiate himself still farther with them by this Edition of *Frontinus's* *Stratagems*,

IN his Address to the Reader he acknowledges that his Author is so apt to err from Truth, and to confound together the Actions of different Men, and the Transactions of distant times, that he frequently misleads such as are ignorant of ancient History; but at the same time observes, That seeing his Failings are common to him with the rest of Mankind, and particularly to great Compilers and Collectors, and that he makes very sufficient Amends for all his Faults, he ought not to be quite so much neglected as he has been: "For, his Style is concise, simple and unaffected, his Diction pure and elegant; but most wretchedly corrupted and distorted by Transcribers."

OUR Editor thinks he has gone a great length towards restoring his Author, and complains, that he has been cruelly mangled by the Monks, from whence he has suffered very severely in the judgment of the Learned, and from whence also, *Barthius* pronounced that we have but the Epitome of a larger Work, and that, a very sad one into the Bargain. *Oudendorpius* will by no means admit this Conjecture, being convinced to the contrary, by *Frontinus's* profession of Brevity, and by the very nature of his Subject, which, quite abhorrent of Prolixity, strongly repugns any such Suspicion; and reproaches *Barthius* with having

given into the same Mistake with regard to other Authors, as is notoriously known.

HAVING thus briefly touched upon his Author, and this his Work, he refers us to the Dissertations of *Vossius*, *Tennulius* and *Polemus*, for an ample History of his Life and Writings, and accordingly they with other Pieces are prefixed to the Body of the Work, as we shall specify hereunder.

THE Method he follows in the Arrangement of his very abundant Notes is thus. First, the Notes (*Notulæ*, as he calls them) of *Franciscus Moënius*, published by himself at *Cologne* in the Year 1580. The next in order is *Stewechius*; his *Animadversions* appeared first at *Antwerp*, in a *quarto* Edition in the Year 1585; and have sometimes since, been seen among the *military Writers*. The Labours of these two Commentators are to very little purpose; for they acknowledge to have worked pretty much in the dark, and particularly wanted the Light which MSS. would have afforded them. After these two, *Scrivenerius* takes place; he added his Notes to the *Leyden* Edition of 1607 in *quarto*, and much enlarged them, and emended several passages of the Text in the *duodecimo* Edition of 1633. These Notes have a second time been augmented by their Author, whose written Copy our Editor purchased at the *Scha-bruchian* Auction; and these are carefully distinguished from the two former by a *post tur*. The next in order, is *Tennulius*; his Observations appeared in a *duodecimo* Edition, in the Year 1675, they far exceed all that had been laboured before them, and *Oudendorpius* generously owns how much he is indebted to this last Commentator; and thus the Notes of these

these learned Men follow each other, where they happen to relate to the same Passage, according to Seniority.

HERE, by the way, *Keuchenius* is skipped over; he published an *Octavo* Edition of *Frontinus* with a good stock of Notes fourteen Years before *Tennulius's* Edition appeared: but for his Thefts and his Blunders he had like to have been quite omitted. He pilfers from *Scrivenerius*, *Casaubon*, *Salmasius*, and others; and whenever he takes leave of them he betrays his great need of their kind Concurrence. In fine, our Editor cites *Burmamnus* to witness against poor *Keuchenius*, as a Plagiary; and upon *Perizonius* and *Tennulius* to say what they know concerning his Ignorance. However, that there may be no sufficient Cause of Complaint on the part of those very curious Persons who are for knowing of every thing, no matter what it is, *Keuchenius* is not utterly abandoned, but is introduced now and then to keep him in countenance, and to gratify such as are desirous of his Company.

By this time the Reader expects to hear what *Oudendorpius* has done towards perfecting the Work so often undertaken, and to so little purpose. He assures us, he has carefully amended the Text, not so much by the Suggestions of his own Mind, as by confronting it with such Historians as have recorded the same Facts, and collating it with many, and the best Manuscripts he could consult. Among the chief of these Manuscripts, are three upon Vellum, in the Library at *Leyden*; and are distinguished in the Notes by *Leid. prim. secund. & tert.* This last is horridly interpolated, as he tells us, and is rather *Frontinus* in Ruins than any

- CHAP. XVI. Of Deserters } illustrated by V
 and Traitors,
 CHAP. XVII. Of Sallies, } illustrated by IX
 CHAP. XVIII. Of Con- } illustrated by III
 stancy, in the besieged,

THE fourth Book is full of such Examples as do not naturally fall in either of the three abovementioned Classes, and contains,

- CHAP. I. Of Discipline, } illustrated by XLVI
 CHAP. II. Of the Effects } illustrated by IX
 of Discipline,
 CHAP. III. Of Continence, } illustrated by XV
 CHAP. IV. Of Justice, } illustrated by II
 CHAP. V. Of Constancy } illustrated by XXIII
 and Presence of Mind,
 CHAP. VI. Of natural Af- } illustrated by IV
 fection and Moderation,
 CHAP. VII. Of the Sayings } illustrated by XLV
 and particular Acts and
 Contrivances of great
 Generals and Comman-
 ders,

THE Body of the Text is very inconsiderable in respect of Bulk, but, as may be seen above, contains a vast variety of Matter. The Stories are for the most part extremely concise, and therefore very little burthensom to the Memory; and the less, as they are so many compendiums of the most glorious warlike Actions of the ancient *Greeks*, *Romans*, and others the most renowned in Antiquity.

THE whole is closed up by four copious Indexes. I. Of the Names of those whose Stratagems are recorded in the above Work.

4. That of *Cologn*, A. 1524. *octavo*. 5. That of *Paris*, A. 1535, *folio*, and others. The Conjectures of *Lipsius*, which are found now and then in the Notes, are taken from the written Copy in the Library at *Leyden*; and the unedited Observations of *Gronovius* were voluntarily communicated by his Grandson *Abraham Gronovius*. The last help our Editor acknowledges is an Index compiled by *Michael Benedikt*, a Tutor in the University of *Leyden*. Here he would dispatch us, but thinks it necessary, in the first place, to expatiate a little in the critical Strain upon an ancient Coin, which he has given us by way of Frontispiece, as *Polenus* has done before him in his Edition of *Frontinus's Commentary upon the Aquæducts*. It has been generally attributed to this Author; but to shorten the Page this Matter takes up, we shall only acquaint you, that our Editor, pretty peremptorily, adjudges it to the *Smyræan Hercules*, and so dates and concludes.

AFTER this you have several Pieces under the general Title of a Preface. 1. A short Extract from the Preface of *Franciscus Modius* upon the *military Writers*, which is barely intended for a Voucher of what has been asserted, (*viz.*) That he had but little or no light in compiling his Notes upon this Work. 2. *Stewechius's* Dedication of his Edition of these *Stratagems* to three young Noblemen his Pupils, wherein he confesses, as has been said before, that he had no MSS. to guide him in his Attempts to restore his mangled Author. 3. That part of *Scrivenerius's* Preface to the second Edition of the *military Writers*, wherein, on the contrary, he acquaints us, with the great

Helps he had in commenting upon *Frontinus*. 4. *Tennulius* to his Reader, wherein he declares the Motives which induced him, and the very copious Helps which enabled him, to give a more correct Edition of this Work than any, till then, extant; together with ancient Testimonies concerning *Frontinus*, to which are subjoined some Fragments from later Writers concerning him and his Works; such as, *Joan. Mar. Catanæus* *, *Stephanus, Vinandus, Pigbius* †, *Ger. Jo. Vossius* ‡, and *Rob. Keuchenius* §. Then *Tennulius* ** appears again, and detects the Mistake of the Generality of the Learned, who constantly attributed every thing they found under the name of *Frontinus*, to our Author, as if there had been no other of the same name. Rectifying this Matter, he, amongst other critical Observations, denies our *Frontinus* to have been the same meant by *Tacitus* in his Life of *Agricola*, and who is said to have reduced *Britain*; because there is no mention made of the *Britons* throughout the whole course of these *Stratagems*, as there is of the *Gauls*; which he takes to be a tacit Proof that it could not be him. This, and other Matters of the like nature, discussed, *Tennulius* seems to think with *Keuchenius*, that the votive Altar at *Kerserferwerd* || upon the *Rhine*, on which there is the following imperfect Inscription, may refer to our *Frontinus*.

* *Comment. in Epist. C. Plin. Cecil. secund. lib. iv. Ep. 8.*

† *Annales Romanorum lib. xviii. ad Annum Urbis MCCCXXI.*

‡ *De Historicis Latinis.*

§ *Not. ad Aqueduct.*

** *In Prolegomenis.*

|| *Ortelius in Thesaur. Geographico Emend. & Auct.*

— UNONI
— RVAE. PRO.
— SEXTI. JUL.
— ONTINI.

WHICH is thus restored. JUNONI.
MINERVAE. PRO. SALUTE.
SEXTI. JULII. FRONTINI.
This closes up what is entitled the Preface.

THAT the Reader may not, however, be at a loss for any Article relating to the Life and Writings of *Frontinus*, so far as it is possible to gratify his Curiosity, our Editor, after this, transcribes the entire *Prolegomena* of *Joan. Polenus* * in reference to both. The first Chapter thereof contains the Life of *Frontinus* digested by the Years of the Consuls; in which there is a pretty long Critique by way of Epistle, from *Joan. Bapt. Morgagnus* to the *Prolegomenist*, in attempt to settle whether or no, *Frontinus* was Collegue to *Trajan* in his third Consulate, as had been controverted by *Noris* † and *Page* ‡. The second Chapter of the same treats of the Writings ascribed to *Frontinus*, in which also there is also an Epistle from *Joan. Gratian* to the *Prolegomenist*, which is meant to determiné whether the Author of the *Commentary upon the Aquæduëts*, and the Compiler of the Books of *Stratagemæ* be the same *Frontinus*.

* *Ad Comment. de Aquæduët. Urbis Romæ SEXT. JULII. Frontin.*

† *In Consul. Epist. p. 59.*

‡ *In Critic. in Annal. Baronii, Tom. I. p. 94.*

THE last Piece which occurs before the Work itself is penned, by *Job. Fred. Gronovius*, addressed to *Kauchemius*; and tho' very short, being but three Pages and a half, is also upon the critical Strain. From all therefore that has been said, it appears, that there is very little wanting in this Edition, to amuse such as think it worth their while to study this antient Writer.

Now for the Body of the Work itself, we need only say to the Learned, who are acquainted with it, that it is charged with a great redundancy of Notes and Observations, as they have e'er now perceived; and to such as have never perused it, that the Order, Method, and Substance of it are as follow.

First, A very short introductory Preface to the three first Books, wherein the Author tells us, that he has digested his Examples under three Classes, which are called three Books.

THE First Book is full of such Examples only as have been practised, and may be imitated before an Army has been engaged in Battle, and contains,

Examples.

CHAP. I. Of concealing } illustrated by XIII
Secrets,

CHAP. II. Of getting ac- } illustrated by IV
quainted with the Ene-
my's Secrets,

CHAP. III. Of the Ma- } illustrated by X
nagement of a War.

CHAP. IV. Of leading an } illustrated by XIV
Army through places
where they are in dan-
ger of being attacked by
the Enemy,

CHAP.

Examples.

- CHAP. V. Of extricating
an Army out of difficult
Places, } illustrated by XVIII
- CHAP. VI. Of forming
Ambuscades upon a
March, } illustrated by IV
- CHAP. VII. How real
Wants may be reduced
to Appearances, or by
contrivances ordered so
as not to be perceived, } illustrated by VII
- CHAP. VIII. Of oppres-
sing the Enemy. } illustrated by XII
- CHAP. IX. Of quieting
Mutinies, } illustrated by IV
- CHAP. X. How to repress
an unseasonable eager-
ness for Battle, } illustrated by IV
- CHAP. XI. How to stir
up an Army to Battle. } illustrated by XXI
- CHAP. XII. Of dispelling
the fear arising from
unlucky Omens. } illustrated by XII

THE second Book is full of such Examples
as pertain to Battle, and contains,

- CHAP. I. Of chusing the
time to fight in, } illustrated by XVIII
- CHAP. II. Of chusing the
Ground to fight upon, } illustrated by XIV
- CHAP. III. Of drawing
up and disposing of an
Army, } illustrated by XXIV
- CHAP. IV. Of terrifying
and disordering the Ene-
my's Troops, } illustrated by XX

CHAP.

CHAP. V. Of Ambuscades, illustrated by XLVII

CHAP. VI. Of giving the
Enemy leave to escape,
rather than by blocking
them up to make them
desperate, } illustrated by X

CHAP. VII. Of dissembling
Distresses, } illustrated by XIV

CHAP. VIII. Of reviving
the heat of Battle by
Constancy, or presence
of Mind, } illustrated by XIV

CHAP. IX. Of winding up
a prosperous War, } illustrated by VII

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best face upon a defeat, } illustrated by II

CHAP. XI. Of securing of
Conquests, and averting
the Enemy, } illustrated by VII

CHAP. XII. Of the con-
trivances to be practised
in a Camp, weak in
Men, } illustrated by IV

CHAP. XIII. Of flying or
retreating, } illustrated by XI

THE third Book is full of Examples per-
taining to Sieges, and contains,

CHAP. I. Of sudden Onset, illustrated by II

CHAP. II. Of circumven-
ting the besieged, } illustrated by XI

CHAP. III. Of the means
to procure the Prodi-
tion, or betraying of a
Town, } illustrated by VII

Examples.

- CHAP. IV. Of reducing the Enemy by Famine, } illustrated by VI
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 CHAP. XI. Of feigning to break up a Siege, } illustrated by V

ON the contrary, for the Defence and Preservation of a Town.

- CHAP. XII. Of contriving to have a vigilant Guard, } illustrated by III
 CHAP. XIII. Of managing a Correspondence with Friends without, } illustrated by VIII
 CHAP. XIV. Of succouring a Town, } illustrated by IV
 CHAP. XV. How it may be contrived that such things as are most wanting may seem to abound, } illustrated by VI

CHAP.

Examples.

- CHAP. XVI. Of Deserters } illustrated by V
 and Traitors,
 CHAP. XVII. Of Sallies, illustrated by IX
 CHAP. XVIII. Of Con- } illustrated by III
 stancy, in the besieged,

THE fourth Book is full of such Examples as do not naturally fall in either of the three abovementioned Classes, and contains,

- CHAP. I. Of Discipline, illustrated by XLVI
 CHAP. II. Of the Effects } illustrated by IX
 of Discipline,
 CHAP. III. Of Continence, illustrated by XV
 CHAP. IV. Of Justice, illustrated by II
 CHAP. V. Of Constancy } illustrated by XXIII
 and Presence of Mind,
 CHAP. VI. Of natural Af- } illustrated by IV
 fection and Moderation,
 CHAP. VII. Of the Sayings }
 and particular Acts and }
 Contrivances of great } illustrated by XLV
 Generals and Comman- }
 ders,

THE Body of the Text is very inconsiderable in respect of Bulk, but, as may be seen above, contains a vast variety of Matter. The Stories are for the most part extremely concise, and therefore very little burthensom to the Memory; and the less, as they are so many compendiums of the most glorious warlike Actions of the ancient *Greeks, Romans*, and others the most renowned in Antiquity.

THE whole is closed up by four copious Indexes. 1. Of the Names of those whose Stratagems are recorded in the above Work.

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2. Of Words and Things. 3. Another for the Notes. 4. Contains the Names of such Authors as are either emended or illustrated.

It is impossible not to commend the industry of *Oudendorpius*, in procuring us so compleat an Edition of his Author, and we doubt not but it will universally please such as delight in this kind of Learning.

ARTICLE LIX.

The PRESENT STATE of Learning.

CONSTANTINOPLE.

THE late Revolution has not affected our Printing, it goes on as it did before. We have six Presses, four for the Books, and two for the Maps. F. *Holderman*, a Jesuit, has published a *Turkish Grammar*, in *Turkish* and *French*. *Grammaire Turque, ou Methode courte & facile pour apprendre la Langue Turque, avec un recueil des Noms, des Verbes, & des Manieres de parler les plus necessaires à sçavoir, & plusieurs Dialogues familiers.* in 4to. pagg. 194.

F. *Holderman* designs to publish some other Books, which will be equally useful to the *Franks* and the *Turks*.

Besides the Books I sent you formerly an Account of *, they have printed here,

* *Hist. Litter. N° I. P. 71, &c.*

4. *Taribu Hindis Gbiarbey*, or the *History of the Indies*, wherein the Author relates the Opinion of the ancient and modern Writers concerning the Origin of the World; and afterwards gives an Account of the Discovery of *America* by the *Spaniards*, with the Figures of some Animals of that part of the World.

5. *The History of Tamerlan* by *Naimi Radé*, a Native of *Babylon*, translated out of *Arabick* into *Turkish*.

6. *Tarichi Missiri Gadin We Gedid*, or the *History of the Antiquities of Egypt*, with an Account of the Princes who have reigned there before and since the Flood, till it was conquered by the *Turks*.

7. *Gulseni Chalefa*, or the *Chaplet of the Caliphs*, by *Naimi Radé*. It contains the History of the Caliphs of *Babylon*, from the Year 127 of the *Hegira*, continued to this present time; or an Account of the most remarkable Transactions under the Caliphs and the *Ottoman Emperors*, for 1003 Years.

They are now printing *Ogiban Namé*, or the *Mirroure of the World*, being a *Turkish Atlas* by *Cagi Caliph*, surnamed *Tijatib Tebebi*, who lived in the last Century.

P E T E R S B U R G H.

ON the first of *May*, there was a publick Meeting of the Academy of Sciences, in order to solemnise the Empress's advancement to the Crown. Mr. *Bayer* made a fine Speech on that Occasion, and was thanked by Mr. *Beckenstein* in the name of the Academy.

Mr. *Bayer* is drawing up a curious Map of *China*. He is also composing a Geographical *Chinese* Dictionary, wherein the Degrees of Longitude and Latitude will be carefully marked.

The same Mr. *Bayer* read lately before the Academy of Sciences, a Dissertation upon a Statue of *Venus*, which is here in the Grotto of the Imperial Garden. He pretends, that it is a true Copy of the *Cnidian Venus* of the famous *Praxiteles*,

Praxiteles, and proves it by a *Cnidian* Medal preserved in the Cabinet of Curiosities in this Town. That Medal exhibits on one side a Head of *Venus* perfectly like that of the Grotto, and on the other side the Head of a *Lyon*, with *Hercules's* Club. Mr. *Bayer* affirms, that the *Venus*, called of *Medicis*, is not a Copy of the *Cnidian*; and that the Marquis *Maffei* rightly judges it to be a *Venus Genetrix*.

Mr. *Hermann*, that excellent Mathematician, leaves us, and is returning to *Basil*, his native Country, in order to be Professor of Moral Philosophy. The learned Mr. *Bulffinger* is likewise going to *Tubingen*, where he is chosen Professor of Divinity, Metaphysics, and Mathematicks. Thus our Academy is decaying, since the Death of the Great Czar, to the great satisfaction of the true-born *Russians*.

L E I P S I C K.

Dr. *Buddeus* has published a Supplement to his *Historia Theologiæ Litteraria*. *Joan. Francisci Buddei Historia Theologiæ Litteraria continuata, & novis Accessionibus illustrata: sive Isagoges Historico-Theologicæ ad Theologiam Universam, singulasque ejus partes, Appendix, Supplementa nova continens*. In 4to.

M. *Fred. Ottonis Menkenii de Vita, Moribus, Scriptis, Meritisque in omne Literarum genus prorsus singularibus Hieronymi Fracastorii, Veronensis, Medici nobilissimi, Commentatio*. In 4to.

Dr. *Burchard Menkenius* has put out a third Volume of the German Historians: *Scriptores rerum Germanicarum, præcipuè Saxonicarum, in quibus Scripta & Monumenta illustria, pleraque hætenus inedita, tum ad Historiam Germaniæ*

Nº XII. 1731.

Sf

gene-

Vol. II.

*generatim, tum spectatim Saxoniz superioris, Mis-
niz, Thuringiz, & Varisciz spectantia; collecta,
edita, & Notulis illustrata à Jo. Burchardo Men-
kenio. Tom. III. In Fol.*

*Balthasaris Bebelii, Profess. Acad. Argentor.
& Wittenb. Memorabilia Historiz Ecclesiasticæ
recentioris, à tempore Reformationis 1517 capta,
isque ad Annum 1680: continuata deinceps Sup-
plementis ad Annum secularem Augustanæ Con-
fessionis 1730, per Christianum Augustum Hausen,
Ecclesiasten Dresdensen. In 4to. This is a very
indifferent performance.*

*Laurentii Bellini, Opuscula practica de Urinis,
Pulsibus, sanguinis Missione, & Febris, nec non
de Capitis Pectorisque Morbis: cum Præfatione
Hermannii Boerhaave. In 4to.*

*Rempbab Ægyptiorum Deus ab Hæcælis in
deserto cultus, nunc ex Lingua & Antiquitate Ægy-
ptiaca erutus & illustratus à Paulo-Ernesto Jab-
lonski, S. Th. Doct. & Prof. in Ecclesia & Aca-
demia Viadrina. In 8vo.*

H A L L E.

*CHRISTIANI-AUGUSTI SALIG de Diptychis
Veterum, tam profanis, quam sacris, Liber sin-
gularis; variis, ex omni Antiquitate, præsertim
Ecclesiastica, de Oblationibus, Martyrologiis, Ka-
lendaris, Litanis, Necrologiis, de Origine Missæ
& Invocationis Sanctorum, Observationibus il-
lustratus. In 4to.*

H E L M S T A D T.

THEY have printed here an Account of
the several Authors and Dissertations published
by Dr. Mosheim, Abbot of Marienthal and Mi-
chaelstein, &c. *Notitia Scriptorum & Disserta-
tionum à Jo. Laur. Mosheim, Præfess. Theol. in
Academia*

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Academia Julia, vel ejus Auspiciis, Editorum.
In 8vo.

H I L D E S H E I M.

Mr. Reimman has given us a Catalogue of the Theological Books and Manuscripts of his Library, with Critical Observations upon them. *Catalogus Bibliothecæ Theologicæ Systematicæ-Criticæ, in quo Libri Theologici in Bibliothecâ Reimmanniana extantes, editi & inediti, in certas classes digesti, quæ fieri potuit solertia, enumerantur, & quid in unoquoque sit peculiare vel vulgare, quæ laudes & labe, quæ virtutes quæ maculæ, quæ asterisco quæ obelo digna, sine furore & fallaciis, ira quæ & studio, at non intemperanter tamen, & temere, nec sine ratione & argumentis, indicatur, ut Historicæ Bibliognosicæ opes aliquantulum augeantur, & Criticæ inopia, quæ maxime premitur, his, quasi drachmulis quibusdam, quodammodo sublevetur.* In 8vo.

L E Y D E N.

Mr. Van Musschenbroek has just published, *Tentamina Experimentorum Naturalium captorum in Academia del Cimento sub auspiciis Serenissimi Principis Leopoldi Magni Etruriæ Ducis, & ab ejus Academiæ Secretario conscriptorum: quibus Orationem de Methodo instituendi Experimenta Physica, & Commentarios novæ Tentamina continentes addidit Petrus Van Musschenbroek.* In 4to.

They are printing under the Inspection of Mr. 's Gravesande *Isaac Newtoni Equit. Aur. Arithmetica Universalis, sive de Compositione & Resolutione Arithmetica Liber. Accedunt de Resolutione & Constructione Aëquationum Scripta varia, ex Transactionibus Philosophicis excerpta.* In 8vo.

Mr. Schultens has published the following curious and valuable Book : *Vita & Res gestæ Sultani, Almalicbi Alnafiri, Saladini, Abi Modassiri Jôsepbi F. Jobi. F. Sjads. Auctore Bëbadino F. Sjeddadi. Nec non Excerpta ex Historia Universali Abulfedæ, easdem Res gestas, reliquamque Historiam temporis, compendiose exhibentia. Itemque Specimen ex Historia Majore Saladini, grandiore cotburno conscripta ab Amadoddino Isfahanensi. Ex MSS. Arabicis Academia Lugduno-Batavæ edidit ac Latine vertit Albertus Schultens. Accedit Index Commentariusque Geographicus ex MSS. ejusdem Bibliothecæ contextus. In Folio.*

The new Edition of *Areteus* is probably known to you, however, I will send you the Title of it. *Areteï Cappadocis de Causis & Signis acutorum & diurnorum Morborum Libri quatuor : de Curatione acutorum & diurnorum Morborum Libri quatuor. Cum Commentariis integris Petri Petiti, atque Clarissimi Johannis Wiggani doctis & laboriosis Notis, & celeberrimi Maistairii Opusculis in eundem, tandemque eruditissimi Danielis Wilbelmi Trilleri Observationibus & Emendatis. Editionem curavit Hermannus Boerhaave. In Folio.*

P A R I S.

CHAUBERT, who prints Monthly the *Journal des Sçavans*, and Weekly the *Journaliste de Parnasse*, designs to give us a Collection of select Pieces, either written originally in *French*, or translated out, of *English*. The first Volume is come out : *Recueil de Pieces d'Histoire de Litterature. Tome premier. 12mo.*

Mr. Ricoboni has published the second Volume of his History of the *Italian Theatre* :
Histoire

Histoire du Theatre Italien, depuis la Decadence de la Comedie Latine ; avec des Extraits & Examens critiques de plusieurs Tragedies & Comedies Italiennes, aux quels on a joint une explication des figures ; avec une Lettre de Mr. Rousseau & la Réponse de l'Auteur. Par Louis Ricoboni, dit Lelio. Tome II. In 8vo.

Essay sur l'Esprit, ses divers Caracteres, & ses differentes Operations ; divisé en six Discours, 1. Sur la Nature du Veritable Esprit. 2. Sur les Causes de la fausseté de l'Esprit. 3. Sur le bel Esprit. 4. Sur le bon Esprit considéré Metaphysiquement. 5. Sur le bon Esprit considéré comme une Vertu civile. 6. Sur l'Esprit superficial. In 12mo.

Les Principes de la Nature, ou de la génération des choses. Par Mr. Colonna. In 12mo.

F. Charlevoix, a Jesuit, has put out, Histoire de l'Isle Espagnole ou de S. Domingue, écrite particulièrement sur des Memoires Manuscrits du Pere Jean-Baptiste le Pers, Jesuite Missionnaire à S. Domingue, & sur les Pieces Originales qui se conservent au dépôt de la Marine. Par le P. Pierre-François de Charlevoix, de la Compagnie de Jesus. In 4to. 2 vol.

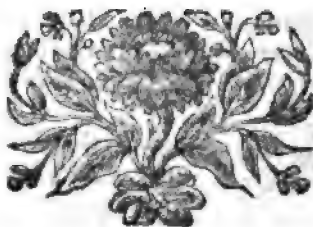
They are delivering to the Subscribers the IV Tome of the *Memoires de l'Academie Royale des Sciences*, depuis 1666 jusqu'en 1699 ; and the III Tome of the *Table Alphanetique des Matieres contenues dans l'Histoire & les Memoires de l'Academie Royale des Sciences*, publiée par son Ordre, & dressée par Mr. Godin de la même Academie, pour les Années 1711 — 1720. In 4to.

The Abbot Hennequin, a Canon of our Cathedral Church, has published a new Edition of the Bible: *Biblia Sacra vulgatæ editionis*

Sixti V. & Clementis VIII. Pont. Max. auctoritate recognita, una cum selectis annotationibus ex optimis quibusque Interpretibus excerptis, Tabulis Chronologicis, Historicis & Geographicis illustrata, Indiceque Epistolarum & Evangeliorum aucta. 2 vol. In Folio.

C A M B R I D G E.

Δημοσθένος λόγος ἐκλεκτοί: Demosthenis selectæ Orationes. Ad Cod. MSS. recensuit, Textum, Scholiasten, & Versionem plurimis in locis castigavit, Notis insuper illustravit Ricardus Moun-teney, Coll. Regal. apud Cantab. Socius. Præfiguntur huic Editioni Observationes in Commentarios vulgò Ulpianos. In 8vo.



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